

(2)

Catholicism WITHOUT POPERY.

The Second Part.

In a LETTER to
Sir *Humphrey Mackworth*,
Occasioned
By his late Discourse,
ENTITLED,
Peace at Home.

By *John Hooke* Serjeant at Law.

L O N D O N :

Printed for *J. Robinson* at the *Golden Lyon* in
St. Paul's-Church-Yard, and *J. Lawrence*
at the *Angel* in the *Poultrey*, 1704.

Catholicism

WITHOUT

POPERY

The Second Part

IN A LETTER TO

Sir Humphrey - Ashurst

Of London

By his late Disciple

and friend

James at Home.

By John Hookes Esquire at Law

LONDON

Printed for J. Roberts at the Golden Lion in
St. Pauls Church-yard and J. Knapton
at the Sign of the Paragon 1704.

TO THE
Christian Reader.

A Bout the Year of our Lord 375;
Themistius the Philosopher,
who was also Consul at that
time, told the Emperor Valens, that
there were 300 Opinions or Sects a-
mong the Philosophers; far more than
there were among the Christians, and
yet they never Persecuted one another.
This he said to dispose that Emperor,
who was a Persecuting Arian to be fa-
vourable to the Orthodox.

And soon after the Emperor Theo-
dofius being incens'd by the Bishop of
Rome against Flaviantus Bishop of An-
tioch, the good Bishop thus appli'd to
the Emperor, as 'tis reported by Theo-
doret;

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doret, *Lib. 5. Cap. 23.* O Emperor. if any Man do blame my Faith as perverse; or my Life as unworthy, I am content to be Judged by my Adversaries; but if the Disputation only be concerning Principality, and eminent Places, I will not contend with any Man, but denude my self of all Superiority, and commit the Chair of *Antiochia* to whom you like best.

Had the Spirit of this Philosopher, and of this Patriarch prevailed in the Christian World, how much Mischief and Misery had been prevented, which fill the History of all Ages since that time.

'Tis now more than 20 Years since I became most deeply affected with the State of Christianity. I oft stood in a Melancholly Amazement, that since the

¹ Jo. 3. 5. 8. Blessed Jesus had been in this World, to take away Sin, and destroy the Works of the Devil, and altho' his Commission to his Apostles was
²⁸ Mat. 19. to disciple all Nations, yet at the distance of above

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1640 Years, not one fourth part of the World should bear the Christian Name. That deducting from that part, the Churches that lie in gross Ignorance, or gross Idolatry, and among the Reformed Churches the Persecutors, the openly prophane, the grossly ignorant, such as deny the Fundamentals of Christianity, and the Ordinances of Christ, who yet will be called Christians, I was tempted to abuse that Passage of the Apostle, 2 Gal. 2.1. Then Christ is dead in vain: But it was not long before I had framed in my Thoughts a more pleasing Scene of Things, which I fancied I saw in the Prophetick part of the Scripture, and if I be mistaken, I own my self exceedingly beholden to the Mistake, having in the Years that are since past enjoyed many a comfortable Hour in the prospect of the approaching Glory of the Christian Church. Thus when Men in a Storm discover a safe Harbor, how cheerfully do they cry all hands aloft, how diligent is every one to do his utmost to recover the Port. I do not intend to trouble

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ble the Reader with any account of my Endeavours to promote what I so much much desire, further than is necessary to justifie, or at least to excuse setting my Name to the following Discourse. I have been long perswaded, that Christianity must recover its Primitive Purity, before it can obtain its promis'd Peace. I don't mean its Primitive Poverty or Persecution, but its Conformity to the Scriptures, which are the only Means of Union and Peace, and its being freed and deliver'd from the Corruptions and Errors which have been introduced into the Christian Church by Hereticks, by the Ambition and Tyranny of Priests, and the Ignorance and Folly of the Laity. At the late Revolution I presumed to present to the late Queen of Pious Memory, some Thoughts on this Subject in Manuscript, the Substance whereof was afterwards Printed under this Title, Catholicism without Popery, &c. In the Preface to which short Discourse the Reader may find this Passage, viz. If this Attempt may stir up the Spirits of others, whose

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whose Parts and Qualifications are equal to such an Undertaking to offer better Means to the same End (In magnis voluisse sat est) I shall greatly rejoice to be confuted by Proposals of better Expedients. But no Man having been stirred up to the Undertaking, and my Practice agreeable to my Principles, having rendered me Obnoxious to the Enemies of Peace, I could no longer forbear to publish to the World what I judged necessary, at the same time to vindicate my own Integrity, and to promote the Interests of Genuine Christianity. I need not any other Excuse, than what I made to the Person who presented that former Discourse to Her late

Majesty. That it was a Lawyer that took care of the Body of our Blessed Saviour, when Crucified at the

A Passage Recorded by all the Evangelists.

Matth. 27. 57.

Mark 15. 43.

Luke 23. 50.

John 19. 38.

Instigation of the Priests : And while some Priests, of all sorts, are Crucifying his Mystical Body, a Lawyer may have leave to Rescne it, in hopes of its speedy

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Resurrection. I hope I may with great Assurance use those words of Erasmus, in his Epistle to the Bishop of Trent, before Irenæus.

Itaq; bona quædam spes habet animum, meum fore, ut hanc Ecclesiæ tempestatem Dominus inscrutabili suo concilio vertat in bonos Exitus, Excitetq; nobis Irenæus aliquot qui compositis dissidiis pacem orbi restituant.

Good hope possesses my Soul, that God by his unsearchable Council will give a good

Issue to this Storm in the Church, and will raise up for us such as Irenæus, who by composing Differences, may restore Peace to the World. *Eisphm* in Greek signifying Peace, that Father surely was Baptized very late, or his Name was given by Prophecy.

But alas ! what possibility is there of Peace, if the Priests continue so fond of their respective Parties, that they will venture to trespass against their God, against their Sovereign, against Truth, Scripture, Charity and Reason, to maintain their own Follies : Of which we have a fresh and notable Instance in a late Discourse before the Queen, Entituled, Of the Imitation of Christ, in which the

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the Author appears to be a Person of good Learning, and I hope serious Religion, a Master of good Language, and well read in Scripture; yet has offered that to his Sovereign in the Name of God, and as the Imitation of Christ, which is false and Unscriptural, a Notion mention'd by Papists, Irrational and uncharitable. The whole Passage runs thus.

Tho' one great end of his coming, was to take away the Ceremonial Part of the Law of Moses, yet as long as it was to last, how careful was he to preserve in it Decency and Order. How readily, in the mean time, did he comply with all indifferent and harmless Rites; much more those that were instructive and significant. He Celebrated the Passover but an hour before he Substituted his Holy Supper in its Place: He observed all the Festivals of the Church, not only those that were of Divine Appointment, but the Feast of the Dedication it self, a Feast purely of humane Institution, and no older than Judas Maccabeus. It was sufficient

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to him that it was ordained by the Church of the which he was then a Member, nor did he take upon him to question the Authority in so innocent a Right. And what he practised himself, he expressly commanded his Disciples to imitate. *The Scribes and Pharisees, says he, sit in Moses's Seat, all therefore whatsoever they bid you observe, that observe and do.* Which by the way, is an unanswerable Authority for the Churches Right in ordering Matters of Ceremony, and Things indifferent. For surely the Jewish Church was at that time corrupt enough to be denied that Priviledge, if it were ever fit that such a Priviledge should be denied the Church. And if Christ thus taught and practised Obedience to a Corrupt Church, what must be thought of those who refuse it to a pure one? If he submitted to all the Jewish Rites, so numerous, so dark and so burdensome, what can they plead in their Excuse, who

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disdain to comply with the Ceremonies of our Church, so few, so rational, and so discreet. They must not, they cannot justly take it ill to be told that, however they may flatter themselves, they do not abide in Christ, because they do not walk as he walked. The things advanced in these words, with which I am so free, are these. That our Saviour complied with all the Rites of the Jews, which he calls indifferent and harmless. That he observ'd a Festival of the Churches Institution, viz. the Feast of Dedication. That he commanded his Disciples to imitate him therein, and that therefore they who do not comply with the Ceremonies of our Church, do not abide in Christ, because they do not walk as he walk'd. Now,

All this is false and Unscriptural, for he justified his Disciples, not washing their Hands before Dinner, and told the Jews that in vain ^{15 Mat. 9.} did they worship God, teach- ^{7 Mark 7. 9.} ing for Doctrines the Com- ^{11 Luke 38. 39.} mandments of Men; many Passages of like import

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import are found in the New Testament; and surely no Rite could be more indifferent, or harmless than that. 'Tis also false that the Feast of the Dedication was Ordained by the Church, for the place which he quotes, tells us, that it was Ordained by Judas Maccabæus, and his Brethren, with the whole
1 Mac. 4. 59. Congregation of Israel, which is rather the State than the Church, and so Josephus tells us, that Judas succeeded to the Command of the Army, that he had the Publick Administration put into his Hands, and that the People appointed that Anniversary. Nor does it appear that our Saviour observed that Feast. The Text says, that he walk'd in the Temple in Solomon's Porch or Gallery, which was without the Temple, or Place of Worship, but what then? Suppose a Dissenter, or an Occasional Conformist, should on the Feasts of the Conversion of St. Paul or of St. Barnabas, (which were added to the Holy days of the Church at the Re-
staura-

Josephus 336.
 338. by Sir Ro-
 ger L'Estrange.

Joseph. Lib. 8.
 Cap. 2.
 3 Acts 11.
 1 Kings 6. 3.

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stauration of King Charles the Second, to shew the Parties Inclination to Unity and Peace) walk in the Porch of St. Paul's, would this be taken for Conformity. 'Tis also false that he commanded his Disciples to imitate him in any such matter. The Text quoted must be understood only of the Doctrine of Moses, taught by the Scribes and Pharisees; for our Saviour elsewhere bids them beware of the Leaven of the Pharisees and Sadducees, and explains his meaning to be their Doctrine. And all the Ceremonies commanded by Moses himself were such as the Lord commanded Moses. 'Tis therefore for these Reasons false, that those that submit not to human Inventions, do not abide in Christ, or that they do not walk as he walk'd, and the contrary appears by multitudes of Texts, and the Apostle was afraid of those that observed Days and Months, and Times and Years, lest he had bestowed on them Labour in vain.

16 Matt. 12.
8 Mark 15.

4 Gal. 10. 11.

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2. 'Tis of Popish Original, for tho' it is not the first time that I have met with this wise Observation from that Party; yet I believe it will be first found in the Exposition of the Popish Seminary of Rheems upon that Place, who on the word Dedication say, ' This is the Feast of the Dedication Instituted by Judas Maccabeus, Christ vouchsafed to honour and keep that Feast Instituted by him. And our Hereticks vouchsafe not to pray and sacrifice for the dead, used and approved by him. The Dedication also of Christian Churches is warranted thereby, with the Annual Memories thereof, and proveth that such things may be instituted without any expresse Commandment in Scripture. Now I won't be so uncharitable as to say that Mr. Duke took his Notion from this Passage, yet I must own that I do believe, it has been derived down to Mr. Duke in a true Succession from this Rhemish Seminary. It is observ'd by another of the Party, who proposes a Re-union with Rome, ' that if the Terms of Communion were once so modelled as to heal our Separations, the Disputes

Cafe of the
Regale, Page
257. 259, 262.

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‘ putes about the particular Points would soon
‘ dwindle, when there was no Interest to
‘ be served by them. Now the particular
‘ Points to which he refers are Purgatory,
‘ Invocation of Saints, half Communion,
‘ Prayers in an unknown Tongue, Images,
‘ Transubstantiation, Adoration of the
‘ Host, and the Pope’s Supremacy, but
‘ notwithstanding these things, opening our
‘ Communion to one another may be pro-
‘ cured, (he says,) without any Crime at
‘ all. Alas, good Reader, and will not
‘ these disputes hinder Communion? But
the Papists must be allowed Occasional
Conformity, and must Disputes about
Ceremonies exclude Christians, whose
Religion is all in the Bible, from being
in Christ? These things are Popish all
over.

3. ‘Tis irrational, for can any Man
in his Wits, that is not strangely in-
fected with Priestcraft believe that one
great end of our Saviour’s coming was to
take away the Ceremonial part of the
Law of Moses, which was Instituted
by God himself, even so particularly
that,

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28 Ex. 28.

28 Ex. 35.

26 Ex. 5. 6.

that the Colour of the Lace, the Tingling of the Bells, the number of the Loops and Taches of the Tabernacle were determined, and that he yet should leave it to any Mortal Man or Men to Institute another Ceremonial Law, and make Obedience to it necessary to Christian Communion. Suppose the Jewish Church in our Saviour's Time had made a Canon, that Circumcision should not admit into the Church, but that after the Child was Circumcised he must be received into the Church by Printing the Tree of the Knowledge of Good and Evil on his Forehead ; can any Man believe that our Saviour would have allowed such an Addition to the Divine Institution ? Besides, suppose that it were clear that our Saviour did observe the Feast of the Dedication, there is no reason for any such Conclusion from such Premisses, as this Author draws from them ; if the Dissenters scrupled to observe the 5th of November, the Cases might be something

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thing parallel; it being an Anniversary appointed by the State to commemorate a National Deliverance above 1500 Years after the Establishment of the Christian Religion: But suppose the Jewish Church had besides the Sabbath, appointed one Day to remember the Creation of the Light, another Feast to Commemorate the making of the Firmament, a third to bless God for making the Sun and Moon, and a fourth for the Creation of Man, and a fifth for the Creation of Eve, a sixth to remember Abraham's going out of Ur, a seventh for Noah's going into the Ark, and so forth; what can we think our Saviour would have said to such Institutions? Again, whereas at the Institution of the Passover, the People

12 Ex. 11.

were to eat it with their

Loins girt, their Shoes on their Feet, and their Sticks in their Hands; suppose the Jewish Church had made a Canon, that all should kneel when they eat

B

the

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the Passover, can we imagine that our Saviour would have approved of such a Canon, altho' it doth not appear, that he took the Posture to be any necessary part of the Institution.

4. Surely I need not use many words to shew that this Censure is Uncharitable, when the Papists in the Irish Rebellion had made the Protestants turn Papists, they knock'd them on the head, while (as they said) they were in a good Mood, that they might send them to Heaven, but this Author turns Men out of Christ, and consequently sends them to the Devil, tho' they comply with the Gospel in every thing to be found from the beginning of St. Matthew to the end of the Revelations. This is no part of the Imitation of Christ.

I think it an exceeding strange effect of Priestcraft, that ingenious Men, should be thus grossly mistaken, but that when they have made whip Syllabub, nothing will serve them but to present it to the Queen, this is rude and ridiculous.

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I believe in my Conscience, that Her Majesty understands and practises true Christianity, and imitates our Saviour acceptably to God, and much better than any one of Mr. Duke's Party; and I do not believe that she is in any danger of being misled by such Guides. But Her Subjects are not so wise, and it may make People Surfeit of a Dish, when they are told that it was at the Queens Table, especially when every thing but the Sauce is really excellent. I am abundantly satisfied that the true Reason that Christianity has lost ground in the World, is the Priests pretending to be wiser than the Scriptures would make them. All the Books of Irenæus written in the 2d Century, are one continued Proof hereof: He charges those against whom he wrote; that they pretended to observe more than was commanded, which he Animadvertes upon, as preferring their own Diligence to God himself. 'Tis with him a concluding Argument, that such things are

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not in Scriptures, and therefore no part of Revealed Religion. According to their Doctrine (says he) Peter was imperfect, and so were the other Apostles, and it behoves them to rise again and become these Men's Disciples; but this (adds he) is ridiculous. And

*Omnia ea quæ absq;
Testimonio Scriptura-
rum quasi tradita ab
Apostolis asseruntur,
percutiuntur Gladio,
Dei. Hier. in Agg.*

*says St. Hierom,
long after the 4th.
Century, All those
things which are as-
serted, as delivered*

by the Apostles, without the Testimony of the Scriptures, are smitten with the Sword of God. For it seems when Irenæus, and the other ancient Fathers had exposed all Unrevealed Parts of Revealed Religion, the Lovers of Priestcraft would have introduced some things as Revealed, tho' not written, but conveyed down by Tradition.

*But I must not enlarge, at least at this time on this Subject; only having some Reason to know the Original of the Charter,
granted*

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granted by the late Glorious King William, Establishing a Society for Propagating Christian Knowledge, I earnestly intreat the Reader to consider the Consequence of these Additions to Christianity, with respect to that Design. If I were now to apply my self to an Indian, to instruct him in the Christian Religion, I would appeal to his Experience, that Nature is corrupted, and shew him the History thereof in the Scriptures.

3 Gen.

5 Rom. 12. 18.

I would appeal to his Reason, that Sin deserves Punishment, and that Justice must be a Divine Attribute, and shew him the same things in Scripture.

34 Ex. 7.

45 II. 21.

3 Rom. 26.

I would appeal to his Reason, and shew him in Scripture what a loss Mankind was at to find out an Atonement; that thousands of Rams, and ten thousands of Rivers of Oyl would not suffice, not the First-born,

6 Mic. 6. 7, 8.

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nor the Fruit of the Body for the Sin of the Soul. But that notwithstanding all

that Man could do, the Redem-
49 Ps. 7. 8. *ption of the Soul was so*

precious that it must have ceas'd for e-
ver. Then I would shew him only by
Revelation out of the Word of God,

That faithful saying, and
1 Tim. i. 15. *worthy of all Acceptati-*

on, that Jesus Christ came into the
World to save sinners, and so proceed
to Preach the Gospel to him, and to in-
struct him out of the New Testament.

The suitableness of such a Propitiation
for our Sins, sufficient to satisfy Di-
vine Justice, and the Cravings of a
wounded Spirit, seeking Means to make
Satisfaction thereto, was in my Opinion
the true Reason of the Progress of Chri-
stianity in the first Ages of the Church,
and will be so, when rightly enforced to
the yet Unchristianiz'd Parts of the
World. And the Man by this time
would be very willing to believe those

Scrip-

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Scriptures to be the Word of God : And the Proof thereof would be very agreeable to him, or as an Indian King lately exprest himself, that there

Account of the
Proceedings of
the Society by
Mr. Stubbs.

was a Saviour born for Mankind. But when he had rejoyc'd in Christ Jesus, and hugged his Bible, and read in the end of it, and elsewhere, the Curses pronounc'd a-

Deut. 4. 2.
22 Rev. 18. 19.
Prov. 30. 6.

gainst those that diminish from it, or add to it, and desired to be Baptized ; with what Face could I tell him that he must not be admitted to have any benefit thereby, unless he will constantly submit to divers things, not to be found there ; and that unless he did so, he was both for God and Baal ? Wou'd he think it a decent thing, to add to the Institutions of such a Redeemer ? But I will not enter into Particulars, if the Design of the following Discourse do prevail, these Matters will be considered by wiser Heads, but by none

To the Reader.

*who wish more the Glory of the
Christian Church, and particularly
of that part of it in England,
than*

Your Christian Friend,

J. H O O K E.

Catho-

CATHOLICISM

WITHOUT

POPERY.

S I R,

IN your Preface to your late Discourse, Entituled, *Peace at Home*, you have rightly observed, “ That the Controversie which is the Subject Matter of that Discourse, ought not to be carried on with Heat and Passion, but fairly debated with Reason and Moderation, not by unknown Persons, who may be Jesuits or Deists, but by such as dare own their Principles, and will endeavour to Reconcile our Differences, and not inflame them. I hope that an Acquaintance of some Years hath sufficiently convinc’d you that I am neither Jesuit nor Deist. And I dare appeal to your Conscience, whether I have not given you undeniable Evidence of an Affection to the

the Church of *England*, “ and a desire not
 “ to keep up, but to reconcile our Differen-
 “ ces, not to promote Parties and Factions,
 “ but Peace and Unity, not for the sake of
 “ any private End or Interest whatsoever,
 “ but for the sake of Truth, and for the
 “ general Good. Thus far therefore I con-
 ceive my self to be such a Person as you wish
 your Answerer should be. But because you,
 and the Writers of your Party have taken
 the liberty to accuse “ Men of my Principles
 “ as Hypocrites, as unfit to be Guardians of
 “ Children, or Executors of Wills, as dis-
 “ pensing with our Principles for the sake
 “ of an Office, as setting up an Arbitrary Dis-
 “ pensing Power in our own Consciences, as
 “ acting contrary to our Original Principles,
 “ as if *Occasional Conformity* were such an
 “ Offence as is inconsistent with the Publick
 “ Safety, and Occasional Conformists Per-
 “ sons, fit to be rank’d with Papists, Deists,
 “ and Socinians. I have thought it my Du-
 ty thus to acquaint you, that I have also that
 other Qualification to become your Answerer,
 That “ I dare own my Principles. But a-
 las, to what End were your Applications
 made to Her Majesty on Occasion of the late
 Bill, since by your own “ Confession the
 “ Fears and Jealousies of those who are
 “ Members of the Church of *England*, and
 “ of those who dissent from it. And the
 “ Matter

“ Matters in Controversie arising from those
“ Fears, seem in a fair way to be determined
“ to the Satisfaction of all Parties by Her
“ Majesties Gracious Speeches from the
“ Throne, That Her Majesty will always
“ make it Her particular Care to encourage
“ and maintain the Church, as by Law E-
“ stablished, and to maintain the Act of To-
“ leration for the ease of Dissenters. Give
me leave to add, alas, to what end did
you erect a Pompous Frontispiece before an
Epistle Dedicatory, a Preface, a Discourse,
and a Postscript; and all these on a Subject,
of which you seem to know no more, than
if you had lived in *Turky*, or under the
Great Mogul: I mean the Principles of the
Occasional Conformists; for I had rather im-
pute your unaccountable Mistakes concerning
them to Ignorance, than Insincerity. And
unless they be understood, your Discourse in
behalf of the Establish'd Government in
Church and State, of Uniformity, Establish'd
Religion, and Establish'd Constitutions, seems
Calculated, and may indifferently serve for
the Meridian of *Edenburg*, *Geneva*, *Paris*,
Rome, or *Constantinople*; and, with a small
Variation of Names, may be publish'd in
behalf of the Constitutions in Church and
State in all those places.

I take leave therefore to inform you,
That the Description of the Occasional Con-
formists

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formists is true, which is given by the Author of a *Letter to a Clergy-man*, concerning the Votes of the Bishops in the last Sessions ; “ who divides them into two sorts, such as “ prefer the Worship of the Church of *Eng-* “ *land* for a Constancy, but hold the sepa- “ rate Congregations to be Lawful Churches, “ and think themselves obliged in Consci- “ ence sometimes to Communicate with them, tho’ I had rather call such Occasional Dis- senters ; “ and such as prefer the Worship of “ Dissenters for a Constancy, but hold the “ Worship of the Church of *England* to be “ Lawful, and think themselves obliged to “ testify their Charity by Communicating “ sometimes with it, who are properly Oc- casional Conformists.

I take leave also to inform you, That both these sorts of Occasional Conformists do be- lieve the Apostle’s Creed, and particularly the Holy Catholick Church ; or, as the Ni- cene Creed has it, They believe One Catho- lick and Apostolick Church : They acknow- ledge the 19th Article of the Church of *England*, That the Visible Church of Christ is a Congregation of Faithful Men, in which the pure Word of God is preached, and the Sacraments be duly ministred, according to Christ’s Ordinance, in all those things, that of necessity are requisite to the same : That neither sort of these Occasional Conformists find

find any such Article in any Creed, as this, I believe the High Church-Party of the Church of *England*. And thus believing, they thus Reason, He that believes the Holy Catholick Church, takes himself to be a Member of that Church, and consequently believes it his Duty to refuse Communion with no Party of Christians, whose Communion does not necessitate him to Sin; and no Communion of Christians, who are a Visible Church of Christ, within the said Description, given by the said 19th Article, do necessitate him to Sin.

They make a great difference between the Use of a Ceremony, or any indifferent thing about Religion, and the Imposition thereof, as necessary to Communion in the Ordinances of Christ; and again, another difference between the Imposition thereof by any particular Church, or Division of Christians, on those that Communicate with them, and the Separation of that Division of Christians, by such Ceremony, or indifferent Thing, from the rest of the Catholick Church. The Use therefore of a certain Ceremony, is what they do not scruple, as wearing a Gown or Surplice, Standing at the Creed, Kneeling, or Standing, or Sitting at the Sacrament, according to the Usage of that Party of Christians, with whom they Communicate. Again, They don't scruple the like Ceremony, tho' they

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they be imposed by the Government on any National Church, or Party of Christians, so as they be not made Parties to the Imposition, or compelled to declare their Approbation thereof by Word or Practise: It is their Judgment, That all Religion is Natural or Revealed; That there is no Revealed Religion, nor any part of it, which is not found in the Word of God; That nothing ought to be imposed amongst Christians, as a Term of Communion, which has not its Warrant from thence, according to the Sense of the Primitive Church, and the whole Protestant Church at the first Reformation: And they think it absurd to talk of Unrevealed Parts of Revealed Religion. It is therefore their Opinion, that if any Party of Christians make a Law, That whoever communicates with them must use such or such an Unscriptural Posture or Ceremony, and must not have Communion with any other Christians, who use not the same, altho' true Churches, according to the said 19th Article of the Church of *England*, and this under the Penalty of being starved, or any other severe Penalty; they take that Party of Christians to be such as the *Psalmist* *Psal.* 94. 21. speaks of, *who frame Mischiefs by a Law.*

They think that such Party of Christians do thereby set up an unaccountable Schism in the
Catho-

Catholick Church, and separate themselves from it, by setting up their Posts by God's, and their own Thresholds by his, and their making a Wall between him and them; so that the Schism lies at their Door, and not at theirs, who, in Contradiction to such a Law, continue Members of the Catholick Church. They are of Opinion, that the Roman Catholics are justly charged with the greatest Schism that ever was in the Christian World, because they separate themselves from the Catholick Church by their new Articles of Faith, and Notorious Idolatries, which they impose as Terms of Communion; but they pretending, that the things which they impose are necessary, and to be comply'd with on Peril of Damnation, are not therefore so Self-condemned as that Party would be, who should, by such a Law, concerning things indifferent, separate themselves from all the rest of the Catholick Church. The Occasional Conformist therefore, by his Communicating with the Church of *England*, declares, That he takes it to be a sound Part of the Catholick Church; and his Communion with it, is Communion with the Catholick Church, and not with a Party: He Communicates with it, because he Agrees with it in all the Essentials of Christianity, tho' he Approves not of its Impositions: And his Communion with other Protestants, is Communion with
the

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the Catholick Church, of which he takes them also to be a sound Part. By the first, he declares himself an Enemy to Separation; by the second, to unnecessary Impositions; by both, a Catholick Christian.

And he is the more confirmed in this Practice, because of the plain Tendency of the Unscriptural Terms of Communion, which the High Church-Party would establish, to a Re-union with Popery, as is obvious to any Person who shall seriously consider them. And for satisfaction therein, I would refer you (to avoid Repetition) to the Preface of a little Discourse, entituled, *Catholicism without Popery*; where this Matter is particularly Considered. And the Notions therein advanc'd have been effectually Justified, by the Oracle of your Party, the Author of the Case of the *Regale & Pontificat*; a Book written directly against her Majesty's Supremacy, and which has received a Second Edition; which asserts, That the Dissenter

will neither take nor give quarter,
 Page 255. will neither propose nor accept any Terms of Reconciliation, and cannot for that (unless only for that) Reason, be angry at the High-Party's seeking or offering Reconciliation with others, who may be better disposed; and that the whole and only difference between that Party and the Church of *Rome*, and which hinders

hinders Communion, is the Extents of the Pope's Supremacy, which the *Gallican Church* have thrown off as well as they. But that all the difference between the *Popish French Church*, and the *Church of England*, are so far Reconcilable, as not to hinder Communion. And proposes (in the First Edition) a Treaty between our Convocation, and the General Assembly of the *Gallican Bishops and Clergy*; and complains in the Margin of the Second Edition, pag. 263. That the English Convocation not being suffered to sit, while that of *France* lasted, rendered any Treaty betwixt them impracticable: And pag. 179. proposes it (plainly as a means to this blessed End) that a Bill should pass, to render all those that go to Meetings incapable of any Place of Trust or Profit in the Government: And that this must be the Reason of the Zeal of a certain Party therein, and not a Consciencious Regard to the Act of Uniformity, is further Evident, because Bowing at the Name of Jesus, and toward the Altar, tho' contrary to the Act of Uniformity, but signifying an inclination towards *Popery*, are as much practis'd and defended by that Party, as any Ceremonies establish'd by that Law. The Occasional Conformist therefore thinks himself bound in Conscience to make a Remarkable Difference in his Practise, between the regard he shews to the Commandments of
C God,

God, and to the Inventions of Men, especially when those Inventions are manifestly defended with the utmost Vigor, to keep a Correspondence with *France* and *Rome*.

I might here name many Things, which may be amended in the Church of *England*: But I had rather Convince you, that you are in a great Mistake, when you affirm, That there is no way to heal Divisions, but by such a Bill as that against Occasional Conformity. And because Her most Sacred and most Excellent Majesty, is, I trust, raised up by Almighty God to perfect that Reformation, both at Home and Abroad, which was so much advanc'd by Her Predecessor, Queen *Elizabeth*, of Blessed Memory; and because I take Her Reign to be a more proper Season for such a Work, than that of the late King *William*, tho' of Glorious Memory, for Reasons easily Occurring to Men of Thought, and some of which shall be hereafter mentioned, I will venture to propose another Means to put an End to Faction, to secure the Publick Peace in Church and State, to remove the Causes of all our Fears, and of all our Divisions, which is worth Ten Thousand such Bills, as that against Occasional Conformity, and which the Promoters of that Bill cannot refuse to approve of, if they be hearty Lovers of her Majesty, and the Church of *England*.

It were easie to prove what has been before mentioned, that the Primitive Rule of Reformation, and the Rule universally used at the Reformation, was, That the Terms of Christian Communion ought to be only such as are found in the Scripture. And perhaps in another Discourse, the World may see a full Evidence, That all the Mischiefs that have happen'd to the Christian Church have been occasioned by departing from that Principle; and an account may be given of the gradual Growth of Priestcraft, from the days of *Diotrephes*, to the time of Cardinal *Woolsey* at least.

But before I mention the said Means, of putting an End to Faction, I will only observe, that notwithstanding by Stat. 31. H. 8. c. 14. Transubstantiation, Communion in one Kind, Prohibition of Marriage to the Clergy, Monkish Vows, Private Masses, and Auricular Confession, are also Establish'd by Act of Parliament; yet some time before, viz. 25 H. 8. cap. 21. the King and Parliament did declare, That they did not intend to decline or vary from the Congregation of Christ's Church in any thing, concerning the very Articles of the Faith of *Christendom*, or in any other things declared by Holy Scripture, and the Word of God, necessary for their Salvation; and that this continued to be the Opinion even of the Popish Church

of *England*, appears from Stat. 1. Mar. Sef. 2. c. 1. Wherein the Marriage of Queen *Katherine* to *Henry* the 8th is declared Lawful, and all Sentences of Divorce between them Repealed. And lest the Queen and Parliament should seem to enact any thing herein contrary to the aforesaid Principle, It is thereby Enacted, ' That the said Marriage had and ' solemnized between the Queen's most Noble ' Father King *Henry*, and her most Noble Mother Queen *Katherine*, should be definitively, ' clearly, and absolutely declared, deemed, and ' adjudged to be, and stand with God's Law, ' and his most Holy Word : So sensible were the Parliament in those times, that *God's Law, and his most Holy Word*, ought to be the Rule of all things relating to Christian Religion. And tho' an Act of Parliament will not make that stand with God's Law, and his most Holy Word, which does not stand therewith ; yet the Wisdom of the Nation at that time, and the Wisdom of all Nations, and of all Pretenders to Establish a Revealed Religion, such as *Numa, Mahomet*, and others, have thought it necessary to pretend Divine Authority for all Matters relating to Revealed Religion. And had that seemed Good to the Governors of Church and State in Christian Countries, which seemed Good to the Holy Ghost, and the Apostles, Elders, or Presbyters and Brethren,

met

met in the first Council of the Christian Church at *Jerusalem*, viz. To impose nothing but necessary things. Had they taken the Prophet's Advice, *Isai. 55. 14. Take up the stumbling Block out of the Way of my People*, instead of forcing them to use it, Popery had never risen, but the Church had continued Pure to the Worlds end.

But this being premised, I desire you to remember, that when the Supremacy of the Pope was thrown off by the Church of *England*, and the Crown restored to its Ancient Rights, it was by Stat. 25. *H. 8. c. 19.* Enacted, That the Convocation should be Assembled by the King's Writs, and should not Enact any Constitutions or Ordinances without the King's Assent. And it was further Enacted as follows, 'And for as much
'as such Canons, Constitutions and Ordinances, as heretofore have been made by the
'Clergy of this Realm, cannot now, at the
'Session of this present Parliament, by reason
'of shortness of Time, be viewed, examined
'and determined, by the King's Highness, and
'Thirty Two Persons, to be chosen and appointed, according to the Petition of the
'said Clergy, in form above rehearsed. Be it
'therefore Enacted, by the Authority above-
'said, That the King's Highness shall have
'Power and Authority to nominate and assign
'at his pleasure the said Two and Thirty

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' Persons of his Subject; whereof Sixteen to
 ' be of the Clergy, and Sixteen to be of the
 ' Temporalty of the Upper and Nether House
 ' of the Parliament: And if any of the said
 ' Two and Thirty Persons so chosen shall
 ' happen to die before their full Determina-
 ' tion, then His Highness to nominate other
 ' from time to time of the said Two Houses
 ' of the Parliament, to supply the Number of
 ' the said Two and Thirty; and that the same
 ' Two and Thirty, by His Highness so to be
 ' named, shall have Power and Authority to
 ' view, search and examine the said Canons,
 ' Constitutions and Ordinances, Provincial
 ' and Synodal, heretofore made: And such
 ' of them, as the King's Highness, and the
 ' said Two and Thirty, or the more part of
 ' them, shall deem an adjudge worthy to be
 ' continued, kept, obeyed and executed with-
 ' in this Realm; so that the King's most
 ' Royal Assent be first had to the same. And
 ' the residue of the said Canons, Constitutions,
 ' and Ordinances Provincial, which the said
 ' King's Highness, and the said Two and Thir-
 ' ty Persons, or the more part of them, shall
 ' not approve, or deem and adjudge worthy,
 ' to be abolish'd, abrogate, and made frustrate,
 ' shall from thenceforth be void, and of none
 ' effect, and never be put in Execution within
 ' this Realm; provided alway, that no Ca-
 ' nons, Constitutions, or Ordinance, shall be
 ' made

‘made, or put in Execution, within this
‘Realm, by Authority of the Convocation
‘of the Clergy, which shall be contrariant
‘or Repugnant to the King’s Prerogative
‘Royal, or the Customs, Laws, or Statutes
‘of this Realm, any thing contained in this
‘Act to the contrary hereof notwithstanding.
‘And in the close of the said Act it follows,
‘Provided that such Canons, Constitutions,
‘and Synodals Provincial, being already
‘made, which be not contrariant nor repug-
‘nant to the Laws, Statutes and Customs of
‘this Realm, nor to the damage or hurt of
‘the King’s Prerogative Royal, shall now
‘still be used and executed, as they were be-
‘fore the making of this Act, till such time
‘as they be viewed, searched, or otherwise
‘ordered and determined, by the said Two
‘and Thirty Persons, or the more part of
‘them, according to the Tenor, Form and
‘effect of this present Act. But nothing
being done in pursuance of this Power,
vested in that King thereby, the same
was again Enacted, by Stat. 27. H. 8.
c. 15. But the Power of *Popery* rendring
that Law also Ineffectual, it was again, by
Stat. 35. H. 8. c. 16. Enacted, That that
King should still have the same Anthority
during his Life. But still nothing was done,
for the Priests chose rather to continue the
Canons, and Constitutions, and Laws Ec
C 4 clestastical

clesiastical, in the uncertainty in which they were left by the said Stat. 25. *H. 8. c. 19.* than that the King, and Sixteen of the Temporality, should intermeddle in Matters Ecclesiastical. But King *H. 8.* died, and left the Ecclesiastical Constitutions, as they were unestablish'd by the last mentioned Statute.

And the Reformation having made a considerable Progress in the Reign of *Edw. 6.* the like Power and Authority was again given to that King, by Stat. 3. and 4. *Ed. 6. c. 11.* But still the Old Leaven remained, and nothing was done in his short Reign; and Popery returning to its Vigor under the Reign of Queen *Mary*, the aforesaid Stat. of 25 *H. 8. c. 14.* was Repealed, by Stat. 1. and 2. *Phil. and Mary, c. 8.* And although that Act was Revived again, by the Act of 1 *Eliz. c. 1.* yet that Authority, which had been given to King *H. 8.* and King *Edw. 6.* seems not to be given by that Act to *Q. Eliz.* But by the same Act the High Commission Court was created to Act under the Queen's Prerogative, which was quite another sort of Authority, and left the Laws Ecclesiastical, as they were left by the Stat. 25. *H. 8. c. 19.* And the High Commission being since found inconvenient, and condemned by Law, it seems to me, that something remains to be done, for the Establishment of the Church.

And

And therefore, tho' I impute it to the Prevalency of Popery, that all those Statutes were of no Effect; yet I would hope, that the Divine Providence did permit so many Laws of that Kind to be made with a design, that they might be Presidents for the like Authority, to be vested in our most Gracious Sovereign Queen *Anne*, whose Life hath set a rare Example of Christian Piety, whose Reign the Almighty hath blest with the best Bishops that ever fill'd the English Sees; and whose Care of all her Subjects hath been so often Exprest, with such moving Accents from the Throne; of whose Affection to the Church of *England* no Man can doubt, and who may easily render it a Means and Pattern of Union to all the Protestant Churches, and in a short time to the whole Christian World. I write not this without Ground, but with good Reason, and some Glimpse of Hope.

Had any of the said Statutes in the Reign of *H. 8.* been pursued, Popery had been further establish'd: And in the short Reign of *Edw. 6.* Things were yet in great Confusion: Matters in Controversie had not been fully discust; Laymen had but just got the Bible, which is the Instructions left by our Blessed Saviour, into their Hands; and therefore could not so well judge, whether his Ambassadors followed his Instructions or no.

Humanē

Humane Inventions had so long been made Equal to Divine Institutions, that it was not easie at that time to distinguish them: And considering the gross Ignorance that abounded among the Clergy, when the Transition was made from Popery to the Protestant Religion by Queen *Elizabeth*, it is wonderful, that the Reformation should have made so great a Progress, as it did in her Reign. During the Reign of King *James* the First, the *Spanish* and *French* Matches, the Cowardise, and yet the Ambition of that King, diverted his Thoughts to other Matters, than the Establishment of the Church; but yet a step was made towards it by the new Translation of the Bible, which was made in his Reign. During the Reign of King *Charles* the First, the *Cassandrian* Design of a Reunion to *Rome*, was pursued with great Industry; and therefore no wonder, that a better Establishment of the Church was not attempted in his Reign: And perhaps, till the Mischief of Enthusiasm had shewed us the necessity of a National Church, it would have been difficult to have brought the Dissenters to any Reasonable Terms of Union; and therefore the first Opportunity, which seems to me to have presented it self for such an Attempt, was at the Restoration of the Royal Family, when it was in the Power of King *Charles* the Second to have
Establish'd

Establish'd the Church on such Foundations, as would easily have taken into her Communion almost all Denominations of Christians, who had not cast off the Ordinances of Christ, and their Allegiance to the Civil Government: But the foreign Education of the Royal Brothers had fixt their Inclinations to a Union with *France* and *Rome*; and the Fear, under which King *Charles* the Second laboured, was not, lest the Dissenters should not comply with the Act of Uniformity, but lest they should. One Party was to be turn'd out, that another might be brought in: So that this time was not improved towards our Union. But after that, Popery appear'd barefac'd, under the late King *James* the Second, and Advances were made, both by the Church-Party and the Dissenters, towards Union at the Revolution; that Season was look'd upon as a happy Juncture for such an Attempt. But to speak my Mind freely, although I think no Man can give an Instance wherein his late Majesty King *William* shewed any want of Affection to this National Church; yet his Education under another sort of Church-Government, did, as I apprehend, cause the Church Party to take Umbrage, as if he designed to bend the Constitution in the Church too much toward the Dissenter: And might also occasion in the Dissenter

Expectations

Expectations of greater Concessions, than are necessary to Peace and Unity.

But the Mischiefs of Enthusiasm in the late Times, the Persecution of the Episcopal Party then, and of the Dissenters in the Reign of King *Charles* the Second, and the terrible Visage of returning Popery under the late King *James*, have occasioned great Thoughts of Heart. All things are now set in the clearest Light; a better Friend to the Church can never fill the English Throne; the terms of Catholick Unity are well understood, both by the Clergy, and many of

the Laity; while the Church
 * Ceremonies. has stood upon Stilts, * it has been sometimes bending towards *Rome*, and at other times towards Enthusiasm; but by this means it may be unmoveably fixt upon the Foundation of the Apostles and Prophets, *Jesus Christ* himself being the chief Corner Stone. And this in short is what I would offer on this Subject, that her Majesty may receive the like Authority by Act of Parliament, as that so often given to King *H. 8.* and after to *Edm. 6.* By this means, instead of our being cursed once a Year, on *Ash-Wednesday*, the Church may obtain the Benefit of that Godly Discipline, which the Rubrick wishes to be Restored. The Liturgy of the Church of *England* may be made a Form to some, and at least a Directory, agreeable

agreeable to all the Protestant Churches, the Rights, Powers, and Priviledges of an *English* Convocation, would be better understood, and all the Attempts of the Factors of *Rome* and *France* would be defeated for ever.

And therefore to use the Word of the Author of the *Reasons for passing the late Bill*, with a very little Variation, they being as I conceive, much more for my purpose than his. " Since the Security of Particulars; " that is the Innocent, the Honest and Peace- " able; for no body, I suppose, means to " incourage the wicked Seditions, or to pro- " tect them in their Crimes, (*Such as that High Church-man, who has lately Publish'd a Latin Treatise, to prove the present Church of England Schismatical,* At least this is not a Design that will bear the Light, " since the " Peace and Prosperity of the Nation in Ge- " neral, by the Encouragement of Industry, " and Increase of Trade, by the Benefit and " Comforts of Society, by Dutiful and " Chearful Submission to those whom God " God has set over us in Church and State, " by a most Cordial and Loyal Obedience " to Her Majesty, and Grateful Sence of the " Blessings we enjoy under Her Just and Pru- " dent Government; since the Wisdom and " Piety of our Legislators, the Sagacity of " their Judgments, the Weight and Autho- " rity

“ rity of their Deliberations, their Unani-
 “ mity, and Firmness in the Pursuit of fit
 “ and necessary Measures, and the Nobleness
 “ of their Resolution in overcoming all
 “ Difficulties; since the Honour and Felicity
 “ of Her Majesties most Auspicious Reign,
 “ Her Reputation abroad, and Interest at
 “ home, the Praise and Veneration that will
 “ be paid Her now, and that Renown that
 “ will attend Her to all Succeeding Ages, for
 “ securing to all Posterity, that unvaluable
 “ Blessing which was Established by Her fa-
 “ mous Predecessor, Queen *Elizabeth*, of truly
 “ Glorious Memory: And as Her Majesty
 “ was pleased to tell us very lately, even Her
 “ present Satisfaction, and what she has most
 “ at Heart. And above all, since the Inte-
 “ rests of Religion, and the Glory of God,
 “ are so nearly concerned in this Business,
 “ and that Temporal and narrow Aims may
 “ be cashiered, Brotherly Love revived, and
 “ the little things that divide us, giving place
 “ to the more Weighty that ought to unite
 “ us. We may henceforth only contend for
 “ the Faith, which was once delivered, and
 “ that Purity of Manners which is the neces-
 “ sary Effect of it. Let us unanimously a-
 “ gree, *in enabling Her Majesty to give all that*
 “ *Security and Perfection* to our most excel-
 “ lent Constitution, which it may justly re-
 “ quire at our Hands.

“ Nor

“Nor is it the Church only that requires
“this, ’tis the State likewise which must
“stand or fall with Her. For the sake then of
“our most Wise and Constituted Govern-
“ment, which all Strangers envy, and which
“we seem to pride our selves so much upon,
“for the sake of our Most Gracious Sove-
“reign, than whom never any merited
“more at our Hands, and who so pathetical-
“ly presses us to perfect Peace and Union a-
“mong our selves; and who declares She
“hath nothing so much at Heart as the Wel-
“fare and Happiness of Her Subjects, who
“manages that Treasure so carefully, which
“we have seen formerly squandered away so
“profusely on French *Intrigues and Whores*,
“loads her People with no Deficiencies, but
“even Taxes her self to ease her Subjects;
“and if the most shining Virtue and Good-
“ness placed upon a Throne can affect us,
“*if she be as worthy to be trusted as Hen. 8.* for
“the sake of our Countrey, for whose Wel-
“fare we profess such a mighty Concern,
“and of which we would be thought such
“Zealous Patriots; for our own dear sakes,
“that most powerful Motive with all Man-
“kind, and lastly, even for God’s sake, for
“the Honour and Glory of his Holy Name,
“which ought to weigh with us above all
“other Considerations. *Let us not after re-
jecting a Bill against Immorality, be so fond of a*
Bill

“Nor

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Bill which tends only to Establish Ceremonies, let us search the Scriptures, and not French Presidents for the Means of Union, least we be judged by our Blessed Saviour for rejecting the Commandments of God, that we may keep our own Tradition. “Let us at last discern the
“things that belong to our Peace, and God
“forbid that they should at any time, this e-
“specially be hid from our Eyes.

And now, Sir, having offered to your Consideration, such Principles as I my self act by, and which I conceive are agreeable to the Opinion of most of the *English* Occasional Conformists, and Occasional Dissenters, and proposed an Expedient for the Establishment of the Church of *England*, which I conceive far more likely to unite us, than the late Bill if it had past, and applied the Pathetick Arguments of one of your Party to this Expedient. I shall next consider what ever seems to me remain unanswered in your Discourse. And, first, I cannot but admire that you who have pronounc'd that Her Majesty is none of the three Estates of the Realm, but the Sovereign Head of that Great Body, should in the very same Page allow Her no more than a Concurrence with what Her Parliament should *conceive* to be reasonable; for methinks, *conceiving* what is reasonable, should be at least as proper for the Head as the Members.

I must confess that I concur with you in believing that Her Majesties Allies would not have been offended at the Wisdom of that Bill, had it past into a Law, because, perhaps they could not have discerned it, and it would probably have been the more invisible to them, because it was so conspicuous to all the Papists and Jacobites in *England*.

But as to the Prophetick Part of that Dedication, how much the Dissenter would have been pleased to know the extent of his Priviledges, or how contented he would be, or what Advantage would accrene from such Gentle Methods, or in the words of *Maim-*

burg to the French King,
Moyens deux & voyes de
Grace, or whether the first words of your Dedication

Maimbourg Epistle
Dedicatory to the Life
of Gregory the 1st.

do insinuate, that there are some good Men who have no Sense of Religion, no concern for the true Interest of their Native Countrey, nor any Duty or Gratitude to Her Majesty, I must beg further time for Consideration.

I must also take time for further Thought, or desire further Information, what those Truths are, which in your Preface you say you do with Deference and Respect to the House of Lords, and in a decent and respectful manner endeavour to Establish; for as to
D your

your two main Pillars, other Hands have sufficiently shewed that they are far from being Pillars of Truth.

I am also, with great Submission, much surprized, to be told, *Page 6.* that the same Arguments were made use of against this Bill, which were formerly insisted on for Repealing all the Test-Laws whatsoever, for many of the Great and Wise Men in the Kingdom, and more especially in *Shropshire, Herefordshire,* and thereabouts, do well remember that the way to *Peace at Home,* was with much Eloquence declared to be by Repealing those Laws, when to Repeal them, was manifestly to serve a Popish Interest, and with no less Assurance, when the late Bill was promoted, when the same End would have been served, tho' by quite contrary Means; so that one at least of those Arguments would have been very acceptable to me, who have always thought that the Reasons for Repealing those Laws in a Popish Reign, were of the same Size with those that are urged for rendring those Laws more strict and severe in the Reign of a Protestant Queen.

Preface to Peace at Home. "Concerning this Matter, "therefore, there are some "Mistakes and Misapprehensions I doubt that do still "prevail with some Persons, and seem to "call for a further Explanation of it. And per.

perhaps that the same Arguments were used for both these Purposes, would be as considerable a Truth, if it were made out, as any other of the Truths endeavoured to be establish'd by your Discourse. But tho' I was against Repealing the Test in a Popish Reign, I Publish'd some Reasons for Repealing some part of it in a Protestant Reign, which I have added to this Letter, No. 1. for your Consideration.

That the Bill affected only those particular Dissenters, who thought fit to Conform for an Office, but would not Conform for the Unity of the Church, is another of your Truths which needs to be establish'd; because on the contrary, it seems to affect my Occasional Conformist, or rather Occasional Dissenter, nay to be principally level'd at him, who conforms meerly for the Unity of the Church, and not for an Office, who endeavours to preserve the Unity of the Catholick Church, from being rent as often as a Whimsy shall take any Sett of Men, to be adding their own Inventions to Christianity, and then to call themselves the Church; to make a parcel of Ceremonies, Articles of Communion; whereas the 39 Articles of the Church are not so, if you believe your Oracle.

One Truth indeed you have taught, us out of the Preamble of the intended Bill against *Occasional Conformity*, viz: That nothing

thing is more contrary to the Profession of the Christian Religion, and particularly to the Doctrine of the Church of *England*, than Persecution for Conscience sake only.

It was therefore, it seems to be Enacted, to this effect, That whosoever being in a Publick Office would not join himself to the High Church Party, so as never more to Communicate with any other part of the Christian World, altho' he believed the Holy Catholick Church, and endeavoured to shew his Faith by his Works, should forfeit his Office and a Fine of 100*l.* to the Prosecutor, &c.

Now if the Man did Communicate with other good Christians out of Conscience, as is abovesaid, would not this be Persecution for Conscience only? And, pray, Sir, was not the danger of Establishing the aforesaid *Truth* the true Reason why that *Truth* was left out of the Preamble in the Second Edition of that Bill? And this Question I ask you with the greater Freedom, tho' with great Submission, because this *Truth* being once in the Preamble of that Bill, is used by you as an Answer to the Objection, That they who think the being present at a Meeting to be so high a Crime, can hardly think that Toleration of such Meetings ought to continue, which by Reason of the said *Truth*, being in the said Preamble, you argue

gue to be an hard, not to say unwarrantable and uncharitable Censure on the Representatives of the People.

I don't say, Sir, That going to a Meeting is now by the Toleration Act Establish'd, or made part of our Constitution thereby. But I say, that if the Creed be part of our Constitution, if the Articles of the Church be another part, and the Meeting be within the Description of the said 19th Article, going to it is Established both by Law and Gospel.

But I apply to your Questions, which I am willing to take as the chief Points, and to expect a good Issue, not from the Weakness, but Strength of the Reader's Judgment.

“ *First*, Whether it be consistent with
“ the Safety of the Established Government,
“ either in Church or State, with the Wis-
“ dom of the *English* Nation, with the Pra-
“ ctice of any Wise Government in the
“ World, or with the true Intent and Mean-
“ ing of the Corporation and Test Acts, to
“ admit any Person whatsoever into Pub-
“ lick Offices and Employments relating to
“ the Government, either in Countries or
“ Corporations, who are not sincere Mem-
“ bers of the National Church, and who
“ do not heartily approve of the Laws of

“ the Land, and chearfully pay Obedience
 “ to them.

“ *Secondly*, And whether it is better to
 “ have the Administration of Publick Af-
 “ fairs, in the Hands of Persons of one and
 “ the same Perswasion in Matters of Religi-
 “ on, or to have a mixture and confusion of
 “ Men of opposite Principles in one and the
 “ same Administration, or in other words,
 “ whether it is better to have all the Publick
 “ Officers draw together the same way for
 “ the Publick Good, or to have some draw-
 “ ing one way, and some another, and
 “ thereby tearing the Government between
 “ them in pieces. That is in short, and in
 “ effect, whether it is fit that the Corporation
 “ and Test Acts should be Enforced or Re-
 “ pealed.

Now, that I may keep to the Subject Matter of the Debate, I must take leave to divide these Questions into several Heads, because they seem to me too perplex'd as they are stated; and therefore seeing the Subject Matter is *Occasional Conformity*, or *Occasional Nonconformity*.

First, Let us consider whether the Occasional Conformist, or rather the Occasional Dissenter be not a sincere Member of the National Church, who heartily approves of the Laws of the Land, and chearfully pays Obedience to them, and whether he and the Church-

Churchman be of opposite Principles, or of one and the same Perswasion in Matters of Religion.

Secondly, Whether if the Occasional Bill had passed, it had secured the Government from such, who are not sincere Members of the National Church, nor heartily approve of the Laws of the Land, nor chearfully pay Obedience to them, but are of opposite Principles, and not of one and the same Perswasion in Matters of Religion.

Thirdly, Whether the Administration of Publick Affairs may not be in the Hands of Persons who are not of one and the same Perswasion in Matters of Religion, nay, of Men of opposite Principles, without Confusion or tearing the Government in pieces between them, and whether they may not, notwithstanding draw together the same way for the Publick Good.

Fourthly, Whether it is fit that the Corporation and Test Acts should be enforced or Repealed.

Fifthly, Whether upon the whole Matter the Occasional Conformist may not be admitted into Publick Offices and Employments relating to the Government, consistently with the Safety of the Established Government, both in Church and State, with the Wisdom of the

Engliſh Nation, and with the Practice of ſome wiſe Governments in the World.

And as to the firſt, I anſwer that the Occaſional Conformiſt is a ſincere Member of the National Church, who heartily approves of the Laws of the Land, and chearfully pays Obedience to them, and he and the Churchmen are not of oppoſite Principles, but of one and the ſame Perſwaſion in Matters of Religion.

If the Church-man, whom you ſuppoſe the only Perſon fit for an Office, be one that troubles not himſelf about Religion, but believes as the Church believes, and does as he ſees others do. I neither can judge of his Principles nor his Perſwaſion in Matters of Religion; but if he have eſpouſed the Religion of the Church of *England* with conſideration, and can give a Reaſon of the Faith or Hope that is in him; he knows that the Religion of this National Church is all to be found in the Bible. He is taught by the ſixth Article of that Church, that Holy Scripture containeth all things neceſſary to Salvation, ſo that whatſoever is not read therein, nor may be proved thereby, is not to be required of any Man that it ſhould be believ'd as an Article of Faith, or be thought requiſite or neceſſary to Salvation. The Reaſon given by the 8th Article, why the three Creeds ought thoroughly to be received and be-

believed, is, for that they may be proved by most certain Warrants of Holy Scripture. And as to Creeds, so as to Councils, we are taught by the 21st Article, that things Ordained by them as necessary to Salvation, have neither Strength nor Authority, only as it may be declared, that they be taken out of Holy Scripture. Now the Occasional Conformists are herein intirely of the same mind, they agree intirely in the Creeds, the Lord's Prayer, the Ten Commandments, as contained in the Decalogue, and as explained by our Saviour. In the two Sacraments, and every Part and Article that any Protestant can have any Colour to call a part of Christianity.

But I have not Inclination, nor can it be expected that I should particularize every Head and Point of Religion, wherein they agree; but should be glad to be informed by you of any Article of Religion, or Point of Doctrine wherein they differ; for no Man ever called Rites and Ceremonies of humane Institution, Principles or Matters of Religion. I must own that they are not fully satisfied in the large Sense of that Passage in the 20th Article, That the Church hath Power to decree Rites and Ceremonies, nor that, as the 34th Article expresses it, it is sufficient as to the Ceremonies, that nothing be Ordained against God's Word, if the Opposition

tion of God's Word be intended a particular express Opposition; but they are of opinion, that to make any Rites or Ceremonies of Humane Institution, necessary to Communion, especially as is aforesaid, to make them Terms of Separation from the rest of the Catholick Church is against God's Word, but they are extricated out of this Difficulty by the last Clause of the 34th Article, it being plain by long and pungent Experience, that the Ordaining of such Rites and Ceremonies, is not among the Things that have been done so edifying, or if this should fail, yet your said Oracle is express that the 39 Articles are required from no Layman, a Licence for which no Occasional Conformist will thank him.

The Romanists by such Ordinances have indeed edified their Babel, and from things not contrary have proceeded to ordain things destructive to Christianity, and so in some Measure are all such Ordinances, which differ as much from Religion as Christianity does from Priestcraft.

But to bring this Matter a little closer, I hope to make it plain, that not only the Occasional Conformist, but the Presbyterian, and the Independent are of the same Perswasion in Matters of Religion with the Churchman, and not of opposite Principles, and that nothing but gross Ignorance, or a wilful blind

blind Prejudice has kept Men of either Party from being convinc'd of this Truth. And to make this evident, I take leave to acquaint you with plain Matter of Fact. You well know, that in the late times the Assembly of Divines at *Westminster*, as also the Kirk of *Scotland* agreed in a Catechism, called the Assemblies shorter Catechism. And this Catechism was also agreed to by the Synod of the Independent Divines, met at the *Savoy*.

Now after the Restauration of King *Charles* the 2^d. and particularly some time before the Popish Plot, a mighty Zeal appeared against that Catechism in the Men of your Party, and if I mistake not, this Catechism was publickly burnt at *Oxford*. But it happened, that one Mr. *Thomas Adams*, formerly fellow of *Brazen-Nose-Colledge* in *Oxford*, being convinc'd of the Truth of what I am endeavouring to prove; he in the Year, 1675, wrote a Discourse, Entitled, *The Main Principles of Christian Religion*, in 107 short Articles, or Aphorisms, generally received, as being proved from Scripture, now further cleared and confirmed by the Consonant Doctrine, Recorded in the Articles and Homilies of the Church of *England* under 4 Heads.

- Of things to be } 1. Believed, comprehended in the Creed.
 2. Done in the Ten Commandments.
 3. Practiced in the Gospel, particularly two Sacraments.
 4. Prayed for in the Lord's Prayer,
 Explained.

Which Discourse was Licens'd, Sold well, and received a Second Edition in 1677, (which I have) but alas it was at last discovered that the 107 Articles were the Answer to the 107 Questions of the Assemblies Shorter Catechism, and that hated Book was thus disper'd under the Patronage of the Articles and Homilies of the Church of *England*. And if you will please to peruse this Book, I suppose you will need no other Proof, that the Occasional Conformist, Presbyterian, Independent, and the Churchman, are not of opposite Principles, but of one and the same Perswasion in Matters of Religion; and the Acceptation which that Discourse met with, puts me in mind of a like Passage relating to the *Sorbon*, to whom your Oracle, above-mention'd, desires that the

the Church of *England* may be united ; for when *Abbas le Roy* Publish'd a Discourse in *France*, without naming the Author, being a most Elegant and Pious Oration, or Prayer to our Lord Jesus Christ, for obtaining the Grace of a perfect Conversion, the *Sorbon* condemned it, because they believed it to be written by a *Jansenist* ; but some Years after a *Spanish* Bishop having Translated it into the *Spanish* Tongue, and Publish'd it with the Approbation of the Doctor's of the Holy Inquisition, *Pesonius Le Hayer* turned it into *French*, Dedicated it to the Queen, Publish'd it with the Royal Privilege, and the Approbation of the Doctors of the *Sorbon*.

And thus have I known a fierce *Scotch* Presbyterian sit with Reverence and Attention for a long time, while one of my Acquaintance read diverse parts of the Common Prayer, but as soon as it was discovered how the Person was entertained, my Friend, who was a tall Man, was glad to make the best use of his long Legs. And here I will mention an Observation which I have frequently made ; That if you hear a Man declaring that no Man can be serious in the use of the Common Prayer, nor worship God thereby with Fervency and Affection 'tis forty to one, that the Man never tried: On the other hand, if you hear a Per-

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son exclaiming against Extempore Prayer, calling it Cant and Nonsense, 'tis as many to one that he never heard an Extempore Prayer in his Life; but now there is one Occasional Conformist to my knowledge, and I believe some thousands that have joined in worshipping God by the Common-Prayer a thousand times, and have also joined in Worshipping Him as often with those that use no invariable Form, who can testifie with great Assurance that both those sorts of People are wretchedly mistaken, who can tell you that they know no reason why Christians should not agree in a Form as to the Matter of Prayer, as well as of Belief, or why those who make no scruple to sing the *Psalms* in Metre, by *Sternhold* and *Hopkins*, which is for the most part but a wretched Form of the Matter of Praise, should scruple the Common Prayer, which is much nearer Scripture Language, than the aforesaid Version of the *Psalms*. That it is a very agreeable Consideration, that many Thousands of Pious Souls are at the same time joining in Adoring God in the same words, as well as Desires without Idolatry, and without any of the Additions made by the Papacy to the Christian Religion, and in the best Liturgy in the World. Especially when they consider that the 4 living Creatures, improperly call'd Beasts in our Translation, and the 24 Presbyters or Elders, which represent the

Chri-

Christian Church, are represented as constantly using the same Form of Thanksgiving, and the like Forms are found, 5 *Rev.* 9, 12, 13. 7 *Rev.* 10, 12. 11 *Rev.* 17, 18. 15 *Rev.* 3. 19 *Rev.* 1, 2, 6, 7.

And the same Persons can at the same time assure you that they never heard Cant or Nonsense among those who pray without a Form, but for the most part the Expressions taken out of the Scripture, the Prayers generally Premeditated, Methodical, Reverend and fervent, accommodated to the various Circumstances of the Interests of Religion in the World, both at home and abroad, and the various Dangers or Judgments under which the Nation may be, and to the Blessings of Heaven received: They that so pray are never hindred from giving Thanks for Victories, because 'tis *Lent*, nor from Humiliation under Judgments; because 'tis *Christmas*. They usually have respect to the Subject Matter of the following Discourse, which is a very good Preparation for Attention, and a Means of obtaining a Blessing on the Sermon. They can ingeniously and suitably accomodate their Devotion to the Circumstances of Families, or Persons in Matter of Prayer or Thanksgiving, for which it is impossible that any, or all the Liturgies in the World can suffice. Again, these Occasional Conformists finding that the blessed Spirit, as a Spirit of Grace and

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Supplication, is to convert the *Jews*, *Zach.* 12. 10. that in the 8 *Rom.* 26. The Assistance of the Spirit in Prayer is exprest by a word alluding to a Person, who being to lift at a Beam, has one that helps him to lift both at the end of which he has hold, and at the other end too, or signifying such a help, as when one that is strong taketh up a Burden over-against another who is too weak, and also sets his Shoulders against the other to lift up the Burden *ὀναντι λαμβάνειν*, from these and other places of Sacred Scripture, they are apt to gather that the Assistance of the Spirit in Prayer ought not to be confined (I say, confined) to an invariable set Form of Humane Composition, or only to enable the Minister to read a Prayer Audibly and Reverently, nor are they willing to understand the Act of Uniformity in such a Sense as this. That from, and after the 24th Day of *August*, 1662, neither the Parts nor Learning of any Minister of the Gospel, nor the Gift of Prayer, nor the Assistance of the Spirit in the Matter of Prayer, should be of any further use in the Publick Worship of God. They think it possible that Men may make an Idol of Words as well as of Wood or Stone, and they are afraid, that where the Spirit is rejected as a Spirit of Supplication, he oft refuses to act as a Spirit of Grace. And herein on Confi-

déra-

deration, I do verily believe that the good Church-man, and the Occasional Conformist are of the same Mind.

But further, as to all the Matters in Controversie between the Church-man, and the Presbyterian, and Independent, as well as between Him and the Occasional Conformist, which concern Matters of Ceremonies, and Humane Additions, such as the Sign of the Cross at Baptism, the Posture of Kneeling at the Sacrament, and the Surplice; your Oracle above-mention'd, has agreed, That it is lawful for the Church to dispense with their Rites and Ceremonies and if lawful, then necessary to heal the Schism of the Dissenters, *Page 247*, That if they would all agree, which of the indifferent things would purchase their Reconciliation, the Church would readily grant it for so good an End. *Page 254*.

Indeed in another Form, *viz.* As a Wolf strip'd of his Shepherds Cloathing, he has been howling about the Streets for some time "against the Dissenters, and Occasional Conformists, Protestants, Jesuits, Hellish Doctrines, Diabolical Seed, Fruit of Blood, Massacre, and all Wickedness, Wild Enthusiasm, Laodicean Latitude which God abhors. Evil Beasts, always Lyars, Hideous Blasphemy, Furious Phanaticks, Impudence and Blasphemy, Grin of a Li-

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" on

“ on, Asses-ears, Cloven-foot. (Thus in the
 compass of a few railing Pages, beginning
 with the Jesuit, and ending with the Devil)
 and after all, Page 59, complains of it as a
 heavy Charge against his Party, “ That they
 “ do not treat the Dissenters in the Spirit of
 “ Meekness, yet he tells us in that very Trea-
 “ tise, Page 3. That the High Church should
 “ have little Quarrel with the Dissenters, a-
 “ bout all the Objections they make as to
 “ Habits, Ceremonies, Liturgy, and even
 “ the Grand Point of Ordination by Pres-
 “ byters in case of Necessity, and where a
 “ Bishop could not be had, if it were not for
 “ that fulsom word Schism. If they did
 “ not gather separate Congregations, and
 “ set them up in Opposition to the Church,
 “ they would be no Dissenters, notwith-
 “ standing their different Sentiments, as to
 “ the Points before mention’d; for there
 “ are those in the Communion of the
 “ Church, who may differ in Opinion a-
 “ bout those things, and may Reason and
 “ Argue them over with one another, with-
 “ out any Breach of Charity, or of the Uni-
 “ ty of the Church, which requires not
 “ that all Men should be exactly of the same
 “ Opinion in Matters of Discipline, nor
 “ of Faith, but of one Communion, this
 “ preserves the Unity of the Church.

Well said, *Wolf*, when you speak of the Church, do but mean the Church in your Creed, and fare-wel the Occasional Conformist; for he does none of those ill things you complain of, but is Sir *Humphrey* your very humble Servant, and very fit for an Office. *Page 80.* Occasional Conformity has no ill Consequence, and is far from inferring "of no Church, and no Religion at all. I "acknowledge with that Author, that settling the true Notion of the Church, and "the Priesthood as Instituted by Christ, is really of Consequence, and therefore in that little Discourse, Entituled, *Catholicism without Popery*, I did earnestly request that it might be done for the Reasons therein mentioned, *Page 4. 5, 6.* And there is the more Reason to desire it, because else 'tis hard to judge who are of opposite Principles, and not of one and the same Perswasion in Matters of Religion; especially since the afore-said Oracle, alias High "Church *Wolf*, tells "us that the 39 Articles are not "so much as Articles of Com- *Page 16.* "munion, far less of Faith. He "tells us that they are required from no Lay- "men, or any other but the Clergy who "are in Office. That there may be an U- "niformity in the Doctrine publicly "Preach'd. So then Uniformity in Mat- ters, that are neither Matters of Faith nor

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Communion, Constitutes the Church, or is the Church-man then the Hypocrite, instead of the Occasional Conformist, being obliged to Subscribe and Preach a Doctrine in the Name of God, which he does not believe, and are the Ceremonies and Humane Additions, more considerable in the Constitution of the Church than the 39 Articles?

But in truth this Matter ought to be search'd to the bottom, and I am led to it by the same Author, who in the beginning of that Discourse, observes that there is a Mistake about the word Moderation;

Page 1. for that it appears by the Context, the Original Word means a Patient and chearful Suffering of Afflictions. So that instead of 4 Phil. 5. *Let your Moderation be known unto all Men*, being a Text against Persecution, it seems 'tis a Text that supposes Persecution. I must say that I never met with any Body that argued Indifference as to Religion from that Text,

Page 1. but surely 'tis violently screw'd to make it favour Persecution. But 'tis observed, that this word is found but once in all our Bible; and the word Clergy

Page 2. is found no oftner; and yet what work have we about that Word.

Laymen are not obliged to the Articles of the Church, but only the Clergy who are in Office; but how if the Laymen be the Clergy, that

that is, I mean God's Clergy or Inheritance for the Word κλήρον, at least in that Sense is found no where in the Bible, but 1 Pet. 5.3. where St. Peter having styl'd himself a fellow Presbyter, exhorts the Presbyters to their Duty to feed the Flock of God, which was among them, as Bishops thereof, not by constraint, but willingly, not for filthy Lucre, but of a ready Mind, neither as being Lords over God's Clergy (which we read Heritage) but being Enlamples to the Flock. Now this Epistle being Written about the Year of our Lord 64, 'tis remarkable, that he who was an Apostle, and a Partaker of the Miraculous Gifts of the Holy Ghost above 30 Years before, calls himself a fellow Presbyter, which for some Reason, or other, our Translation reads an Elder, and Exhorts the Presbyters, which we read Elders, to Episcopize which we read, taking the over-sight: But the thing which I would here observe, is that Τὸν κλήρον, or Τὸν κλήρον, as the late Learned Scholiast Gregory reads it out of *Oecumenius*, is not the Priests but the People, however the Priests afterwards came to engross the Name. One thing I would therefore desire of the Priests that they would let us in again for a Share at least, and not believe that they only are God's Clergy or Inheritance. I wou'd also intreat them, that they would not be

the Church, because tho' that word is used in the New Testament about one hundred times, yet it is not once used for the Ministers without the People. I know 'tis pretended that the Gospel of St. *Matthem*, where the word is twice found, but no where else in any of the four Evangelists, it must signifie the Ministers; but not to enter now into that Controversie, 'tis strange that in the other 99 Places it should signifie no such thing, and therefore since the People are 99 parts at least of the Church. I would not have the Priests pass for the Church, and if these two things be granted me, I fancy we shall by and by come into a fair way of delivering the World from that Controversie about Episcopal and Presbyterian Government.

But I can't here omit to give you a short hint of what may perhaps be more fully discours'd elsewhere. The Apostle *Paul*, 2 *Thes.* 2. 3. Tells us that the Day of Judgment should not come till there had been an Apostacy, or falling away, and that Man of Sin be revealed, and so goes on, describing the Papacy most accurately. But I must own that till I read *Irenæus* that best piece of Primitive Christianity, I never understood the meaning of that Name $\delta \alpha \nu \delta \epsilon \omega \pi \alpha \tau \eta \varsigma \alpha \mu \alpha \rho \tau \iota \alpha \varsigma$. But that Primitive Father acquaints us that the

the Primitive Hereticks, of whom *Simon Magnus* was the Father, invented a new sort of God's, called *Æons*, of whom they imagin'd originally but four, but were still adding new ones, till they came to be 4380, according to the number of the hours of the Days of the Year; and to carry on this Generation, they began betimes to couple their *Æons*; as Man and wife, and one of the first couple were *Anthropos* and *Ecclesia*, *Vera & Sancta Ecclesia*, so they called this same Goddess the Wife of *Anthropos*. And this *Anthropos* they held to be above God. *Irenæus*, Page 54, which exactly agrees with the *Anthropos* mentioned by the Apostle *Paul* in the aforesaid Place. And hence also we may gather who that Whore is that we read of in the *Revelations*, even this same Wife of *Anthropos*, which seems to me to be the Reason why in that whole Book after the third Chapter you never meet with the word Church, till after the end of the Prophecy, and this perhaps is also the Reason why the Reformed Christian Church of the latter Days is called the Bride, the Lamb's Wife: A Bride in opposition to the Whore, and the Bride the Lamb's

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Wife in opposition to the Wife of *Anthropos*. But this, by the way, only observe that *Simon Magus* the Father of these *Æons* was, if you believe *Baronius*, fetch'd down out of the Air by St. *Peter's* Prayers at *Rome*, Anno 45, about 4 Years before St. *Paul* wrote the Epistle to the *Thessalonians*: And take notice also that *Irenæus* in his 33^d. Chapter of his first Book, observes, that Ignorance and Impudence, False Zeal, Fury, Envy, and Lust, were said to be born about the same time with this same blessed couple.

Now, Sir, you must excuse me if I have no kindness for any of the Off-spring of these Folk, and if I find any thing put upon me as part of Revealed Religion, which appears to be begot by *Anthropos* on *Ecclesia*, and if you or the Men of your Party Write as many Books as would fill the Tower of *Babel* in behalf of such things, I shall still remember such Texts as these, to the Law, and to the Testimony. If they speak not according to this Rule, 'tis because there is no Light in them, 8 *Jf.* 20. Thus it is written, &c. I must always say of my Christianity contained in the Writings of the Sacred Penman, as *Josephus* says of the Writings of *Moses*, Every thing that they wrote is yet extant, and we must take it as they left it, without any room for Ornament or Vari-

Variation. And it was by this Principle which runs throughout his whole Work, that *Irenaus* routed all the Hereticks, and all their Army of *Æons*, except this couple who have plagued, do plague, and will plague the World till the total downfal of Antichrist; for as your aforefaid Oracle in his New Association, Page 2. Page 17. observes, when once we leave the Institutions of God, there is no stop, and our Imagination is our only Rule. *Magna est veritas & prevalebit.*

But 'tis high time, Sir, to stop, least after all you should think that I here condemn the Church of *England*, as by Law Establish'd, against which I don't say one word, the late designed Act not being past. For I do declare I take no Church to be a Whore, unless she be guilty of Idolatry; for that is Spiritual Adultery in Scripture Language. I could wish that none but the Great Whore were concerned with *Anthropos*, but some Churches that are not Whores, are a little guilty of Jilting now and then, and are too apt to Paint, and to take some parts of the Attire of an Harlot, tho' they are not so; and therefore I wish all honest Churches would consider what it is that will be done, when it shall be said, that the Marriage of the Lamb is come, and his Wife 19 Rev. 7. hath made her self ready.

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The Case of the Regale makes the only considerable Matter in Controversie between the Church and Dissenters to be Episcopacy, all other Matters being easily accommodated, that Episcopacy was the Heir, which they said, come let us kill him, that the Inheritance may be ours, *Page 248*, that he takes Episcopacy to be no indifferent thing, but Instituted by Christ, *and confirmed by the constant Practice of the Universal Church of Christ in all Ages, Page 254*. And yet in the Shape of a Wolf, *Page 27*. He falls very fiercely upon his Brother Wolf of Rome, and calls the Pope the Grand Schismatick, and why? e'en, because *Catholick Communion* is broke by the Church of Rome in the Usurpation of her Bishops, over all the rest of his Fellow Bishops, and confining the Catholick Church to his own Communion, then it seems that is Schism in the Pope which would have been Establishing Peace and Unity, and Settling our Constitution upon a sure and lasting Foundation, if done by the *Occasional Bill. Peace at Home, Page 12*. But if the Pope be in the wrong, what is this Episcopacy that is of Divine Right? And what is a Diocess, and what Texts are there that prove an Equality among Bishops, which do not also prove Presbyters to be Bishops?

St.

St. Peter we just now read was a Fellow Presbyter, and would never have Exhorted Presbyters to act the Bishop, if he had known that Presbyters and Bishops differed in Order, *Jure Divino*. Nor would St. John, who Wrote his Gospel about the Year 98, about 65 Years after he had received the Miraculous Gifts of the Holy Ghost, and after he came out of the boyling Oil, have omitted so necessary a Matter, nor would he in his 2d. and 3d. Epistles, just before his Death, have misled the Church, by calling himself the Presbyter, which is the first word in both those Epistles, especially in his Third Epistle, in which he complains of *Diotrephes*, who lov'd the Preheminence *ὁ φιλοπρωτεύων*, a lover of Prelacy, for not receiving him, and for casting the Brethren out of the Church. He would have been careful to have used the Stile of a Higher Order, nay, 'tis plain he did not think it a Disparagement to the surviving Apostle of Jesus Christ to be styled a Presbyter; but hitherto the Church of Christ remained a pure Virgin. *Hegesippus in Ens. l. 3. c. 32.* and *Anthropos* had not prevailed to introduce his Spouse in her stead. This Parity appears from divers Places in *Irenæus* in the second Century, and the well known Place in St. *Hierom*, the Confession of *Binius* in 1 *Can. Apost.* is remarkable, that the Names of Bishop and Presbyter

ter were promiscuously used, and not distinguish'd for above 200 Years. I will add the words of the Learned *Hales*, in his Discourse of Schism, " They deceive themselves, and others who would persuade us that Bishops by the Institution of Christ have any Superiority above other Men, except that which requires Reverence, or That a Bishop is Superior by any other Law than *Positivo*, and by the common Consent of Christians. Do I then, Sir *Humphrey*, say any thing against the Constitution of the Church of *England*? not at all *Jure Positivo*: The Priests and People are Governed by the Queen, the Laws are made by Queen, Lords, and Commons, there are as many Lord Lieutenants as Counties, and Bishops as Diocesses, and Archbishops as Provinces; there are among the People, Dukes, Marquesses, &c. and among the Ministers, Deans, Arch-Deacons, Prebends, &c. But for God's sake, what Texts do you quote for the *Jus Divinum*, either of the Monarchy limited by our Laws, and all the Subordinate Officers in the *English* Form of Government, tho' the best in the World, or for the Hierarchy of the Church of *England*, with all its Subordinate Officers, as described by Dr. *Confins*, in his *Ecclesie Anglicanae Politica*.

Reprint that Book, and let us have the Scriptures, proving the Constitution *Jure Divino* in the next Edition; but otherwise, let us not be bubbled out of our Senses, either by the *Jus Divinum* of Episcopacy, or of Presbytery, while by one is meant the *English* Hierarchy, or the *Scotch* Church Government by the other. Do not all Learned Men know that Pope *Leo* the Great, who began his Popedom about the Year 440, in his 87th and 90th Epistles, is express for a popular Election of Bishops. And altho' Pope *Symmachus* in the latter end of the Fifth Century, about the Year 498, endeavoured to exclude the People from the Election, yet Pope *Celestine* the Second, in the Year 1143, was the first Pope made without the Peoples Election, even in the See of *Rome*, where Priestcraft did most prevail. And now in *England* the Dean and Chapter chose the Bishop in Pursuance of an Act of Parliament, and by Authority from the Crown. *Hierom* and *Entickius* are express, that in *Alexandria* from *Mark* their first Bishop, one of the Presbyters was chosen to be Bishop by the rest: So that the Presbyters could make a Bishop; for we read of no Bishops that Ordained or Consecrated Him, when so chosen, which is the Practice in *England*. The Learned *Usher* acknowledges that the Presbyters Power, which I plead for, is taken from Him

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Him in *England* only by Law, and may by Law be restored. And yet because an Episcopacy was early in the Church, the *English* Prelacy must be put upon us to be *Jure Divino*. Take it as it is *Jure Humano*, and I have not one word to say against it. And 'tis plain, that notwithstanding the noise now made about the *Jus Divinum* of Bishops, as a Superiour Order to Presbyters, that was not the Sense of the Church at the Restauration of King *Charles* the Second; for if it had, the Lords Spiritual, would never have agreed to the Stat. 12. *Car.* 2. Cap. 17. which restores Ministers, Ordained by any Ecclesiastical Persons before the 25th of *December*, then last past. Alas, Sir, Christ himself, and not the Apostles Ordained the Seventy. *Philip* the Deacon sent Christianity into *Abassinia*, where it still is, by the *Æthiopian* Eunuch, who was no Bishop that I know of, and yet they had Ordained Ministers before they received an *Abuna*, or Archbishop from the Patriarch of *Alexandria*. Let the Priests be Governed in all Countries, as they are most Governable; it hinders not, but we may be all of the same, and not of opposite Principles, but of the same Perswasion in Matters of Religion. I don't pretend to determine how far the Civil Power may enforce Reveald Religion, but I hope all Christian Prin-

Princes and States will take care that the Priests add not to, or diminish from our Christianity in any Form, and let them be Governed, as they may, but for God's sake let Discipline be restored, and then 'tis no great matter in what Form the Priests are managed.

Let every Minister who has the Cure of Souls, be enabled to exercise *Disciplinam Christi*, which I am sure is *Jure Divino*, and perhaps the Reduction of Episcopacy to the Form of Synodical Government, by Archbishop *Usher*, tho' not *Jure Divino*, would be found so agreeable to Reason, suitable to Primitive Practice, and accomodate to the Ends of Discipline, that a due Consideration thereof might in a while bring all Christian Churches into the same Form of Government, without the Pretence of a *Jus Divinum* for it. Let us have no Laws about the Matter of Reveal'd Religion, but what are at least plainly justified by the Scripture, and not be hampered by the Priests Additions in any Form; and Discipline will be easie and without Difficulty. But if the Parish Minister may not Excommunicate a Notorious Convicted Atheist, Deist, Blasphemer, Idolater, Prophane Swearer, Sabbath-breaker, Abuser of Parents, Murderer, Adulterer, Thief, Perjured Person, Extortioner, Barretor, and such like; but must complain to
the

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the Diocesan, and an Appeal must lie to the Archbishop, the same Reason may carry it to the Pope, tho' our Laws justly prohibit it. So in the other Form of Government, if such a Criminal, after Conviction by Law, may appeal from his Pastor to the Sessions, thence to the Presbytery, thence to the Synod, and thence to the General Assembly, the same Reason will carry it to a General Council, and I think there ought to be one Appeal more in such Cases, *viz.* to the Day of Judgment. Indeed, if Priests may make us a Horse-load of Canons and Constitutions Ecclesiastical, and load us with Ceremonies, of which St. *Augustine* in his Second Epistle to *Januarinus*, complains, that the Condition of the *Jews* was more tolerable than of the Church in his Time, (which was the 5th. Century,) and the Transgression of every one of them shall be a new Sin, there may be need of Appeals, nor will it be fit to trust a single Person to teaze a Parish for not submitting to Priestcraft.

But the Laws of God are plain, the Duties required by Christianity are well known, and I am so far from Abridging the Ministers of the Gospel of their just Power, that I think 'tis a horrid shame that they have not more. 'Tis an excellent Passage, cited out of Mr. *Chillingworth*, by the late Author of

a Discourse called the Principle of the Protestant Reformation. “ I am fully assured that God
 “ doth not, and therefore that Man ought
 “ not to require any more of any Man than
 “ this ; to Believe the Scripture to be God’s
 “ Word, to endeavour to find the true Sense
 “ of it, and to Live according to it ; The
 “ Bible, the Bible, I say the Bible only is
 “ the Religion of Protestants.

But though I agree with the Author, page
 5. That a Person by Baptism is not made a
 Member of any particular Church, but only
 of the Christian Church Universal ; yet I con-
 ceive that he is wretchedly out, when he in-
 sinuates, That there is no Part of Primitive
 Church Communion, which might not have
 been performed by a Woman, as well as a
 Man ; and that a Woman’s Narrative would
 have been part of the Gospel : Because that
 Bible tells me not, that our Saviour had any
 She-Apostles or Evangelists. Indeed *Priscilla*,
 as well as *Aquila*, did instruct *Apollos* ; but
 so may any good Woman instruct her Friend,
 without being a Church-Officer. And the
 Context of that Passage, *1 Cor. 11. 21.* which
 he quotes, seems to insinuate, as if this Fancy
 of a Female Officer had got footing in the
 Church of *Corinth* ; but the Apostle tells us,
That the Head of the Woman is the Man, ver. 3.
 and that *she ought to have Power, or a Covering*
on her Head : So far from being heard, that

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she was not to be *seen*. And in the next Chapter, v. 28, & 29. he speaks of Church-Officers, but of no She-Ones. And again, Chap 14. v. 34. He is plain in the Case, *Let the Woman keep Silence in the Church, for it is not permitted to them to speak*; and so 1 Tim. 2. 12. Again, I think he is strangely out, when he says, page 11. That there is no absolute Necessity for Publick Church-Communion, since we can read the Gospel at home; for I am really a Friend to the Apostle's Creed, and believe the Communion of Saints, which is an Article founded on express Scripture, as well as the other Articles of that Creed, and which must be had by joining to some Church or Congregation, such as is described in the 19th Article of the Church of *England*. But indeed, if you speak of National, or Provincial Churches, which distinguish themselves by their own, or other Mens Inventions; I am of the Mind of *Diogenes*, who would not be a Citizen of *Athens*, because they required some separating Ceremonies, whereas, He took himself to be a Citizen of the World. A Passage which the Pious and Ingenious Mr. *Burscough*, in his late Discourse of *Schism* has Cited; (but whether to this Purpose let the World Judge) I will not for the same Reason, confine my Communion to any such Party, because I am a Member of the

the *Catholick-Church*. But, for Ordinary Communion, certainly every Christian ought to be a Member of some Congregation, if he can so be, and that which Consists of his Neighbours, is most Agreeable to the Ends of Christian Communion. And, then as to Church Officers, the Bible is Plain; the Epistles of the Apostles *Paul*, are full of Evidence for Bishops, Presbyters and Deacons; He left *Titus* in *Creet*, to Ordain Presbyters in every City, *Tit.* 5. and 4. 4 *Eph.* 11. He tells us, that our Saviour gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers, for the Perfecting of the Saints, &c. The Words are all Masculine, and no Place Mentions a she Apostle or Evangelist. But, here let the Clergy observe the Consequence of pretending to Unscriptural Rights, *jure Divino*, which drives Men to Question, whether they have any at all. But, let that Author and all Men know, that the Ministers of the Gospel are Ministers of Christ, and Stewards of the Mysteries of God, *1 Cor.* 4. 1. They are *Προϊσταμένους*. Presidents, Persons that Preside, or as it is rendred, are over the Church in the Lord, *1 Thess.* 5. 1. 2. We read *1 Tim.* 5. 17. of Elders that Rule well *Προεστώτας*, *Πρεσβύτεροι* tho' Presiding Presbyters, a Passage one would think, inconsistent with the Presbyterian Government, as Opposed by

the Episcopal. For I know no better Description of a Bishop, then a Presiding Presbyter; and yet a Passage, that hath been tortured to Prove Lay-Elders, and to make that Government *Jure Divino*. Indeed, I know no Text so much relyed on, except perhaps that, *1 Tim. 4. 14. Timothy's Gift* was given Him by laying on of the Hands of the Presbyters, which Place the Learned *Calvin* himself quits, as proving no such Matter. Besides, 'tis Plain, that *St. Paul's* Hands were laid on him too, *2 Tim. 1. 6*. And I cannot but Observe, that this Passage in this Second Epistle, (which was Written about Eleven Years after the First) seems to fall from that inspired Writer, to prevent the Mistake that Men might be led into, by that other Text in the first Epistle, and at the same time Insinuate, that in Ordination, the Bishop and Presbyters (where a Church has both) do best together, so the same Apostle in his Second Epistle to the *Corinthians*, Explains some Passages in his first, as also some Things in his first Epistle to the *Thessalonians*, that occasioned Mistakes, are set right in the Second.

On the other Side, 'tis strange to see the *Jus Divinum* of Prelatical Government is founded by some on Passages, that make most Strongly against it, of which I shall Content my self at Present with one Instance, *Acts 20.*

17. St. Paul from *Miletus* sent to *Ephesus*, and called the Presbyters of the Church, who v. 28. He says, were made Bishops by the Holy Ghost, this is a Place much relied on against the Difference of Order : But, Mr. *Maurice* in his Defence of *Diocesan Episcopacy*, endeavouring to Enervate Mr. *Clarkson's* Argument from that Passage, Quotes *Irenæus*, L. 3. Cap. 14. Who he says, being Born in the End of the First Century, might have Notices from Tradition of more of St. Paul's Visitation, than is Recorded by St. Luke ; and tells us, that St. Paul having called together the Bishops and Presbyters of *Ephesus*, and the other Neighbouring Cities, &c. The Text is, the Presbyters, *Irenæus* says, Bishops and Presbyters ; and Paul tells them, that the Holy Ghost had made them Bishops : Now let the Reason of Mankind Judge, whether this Passage of *Irenæus* be not much Stronger against *Diocesan Episcopacy*, as it Imports a Difference of Order, than the Text it self, for some Prelates have endeavour'd to avoid the force of that Text, by affirming, that those Presbyters were all Bishops. But if *Irenæus* be in the right, both the Bishops and Presbyters were Bishops of the Holy Ghosts making, i. e. *Jure Divino*. It seems the Apostles Rule, 1 Pet. 5. 5. was observed then, which was about Twelve Years before that Epistle was Written, viz.

The Younger Presbyters did submit themselves unto the Elder; tho' at the same time, they were all Subject one to another, and were cloathed with Humility. And that this Ancient Father knew no other Difference, will appear to the Impartial Reader, who will consult these Passages, *Lib. 4. Cap. 43. Cap. 44. Cap. 52. Cap. 63. Lib. 5. Pag. 299. 322.*

Surely Mr. *Maurice* had as good let that Father alone, and have wholly slid away from the Objection, as he does in another Place; for Mr. *Clarkson* making it his great Argument against *Diocesan Episcopacy*, that it was wholly Impracticable, supposing the Bishop the sole Pastor of the Diocess, consisting of many Churches, *Pag. 226.* and proving it irrefragably from Reason, and the Testimony of *Chrysostom* and others, and having mentioned *Gregory*, *Orat. 20.* who Applauds the Multiplying of Bishopricks as an Excellent Art, Souls being hereby better lookt after; he Observes, that others would have this less regarded, and the Bishops Honour more: Now, what does Mr. *Maurice* say to all this; why in Truth, just nothing at all? St. *Chrysostom* says, that a Bishop at the Peril of his Soul, is to take exact Notice of the Spiritual State of all under his Charge, and constantly to perform all Pastoral Duties to the whole Flock; he had need of many Thousand Eyes,

Eyes, to look into the State of every Soul under him, which of them can Digest bitter Remedies, and who for want of them grow Careless. Tho' he Order his own Life well, if he does not exactly take Care of thee, and of all that are under him, to Hell he goes with the Wicked. And in another Place, it is very Burdensom to have the Charge of 150 Souls. Now, what is to be done? These Matters are Plain. If a Bishop be the sole Pastor of 500000, and some of them live 3000 Miles from the Bishops Pallace; as for the Purpose, the distance of the *West-Indies* from *Fulham*, how is *Chrysostom* to be answered? Why, even by denying what he says. Bishops says Mr. *Maurice*, Pag. 438. "are certainly accountable for those who Perish by their Neglect of their proper Office; but will not be Condemned for not doing the Office of a Presbyter, to all the Particulars of his Diocess. But pray, what is the Office of a Presbyter, if those Passages of *Chrysostom* do not describe it. It were much better, and Honester to say, the Bishop is the President of the Presbytery, and not the sole Pastor of the Diocess; he may have the Care of Souls in one particular Parish, but every Parish Presbyter is a Bishop of his Parish; and as such, those Passages of *Chrysostom* concern him, and not the *Diocesan*, who by the 71 Canon of the *African Code*, is forbidden

to leave his Cathedral Church, and go to any other Church in his Diocese to reside there. This would be Plain Dealing, and a better Answer to the Charge of consulting the Bishops Honour, more than the good of Souls, than to tell the Story of the *Cappadocian*, whose Blood poison'd a Viper that bit him. *Def. of Di. Epis. Pag. 107.* This had made Mr. *Maurice* in the right, and Mr. *Clarkson* wholly in the wrong in this Matter. For after all the Pains that Ingenious Independent has taken, Diocesan-Episcopacy rightly Understood, is too hard for him; but taking the Diocesan as the Sole Pastor of a Diocese, these Two Gentlemen do most manifestly Confute one another, and neither of them in Truth, are for the True Primitive Episcopacy. That *Chrysostom* was Bishop of *Constantinople* in this Sence, which I give of Primitive Episcopacy, is very consistent with the aforesaid Passages, and his Practice does no more Contradict his Doctrine, then Dr. *Usher*, being the Arch-Bishop *Ardmagh*, is an Argument, that he did not Write the aforementioned Treatise, Entitled *the Reduction of Episcopacy*, &c.

I see no way of saving the Souls of either of Bishop or People without Discipline; I see no Possibility of Discipline, without allowing many Pastors in every Diocese, (too big for the Inspection of a single Pastor) who have

have the Power of the Keys, and I do not diminish here by the Diocesans Grandure, unless it be Claimed by the Institution of Christ, who has forbid such a Claim in the most Express Terms, and told us his Kingdom is not of this World, neither He nor His Apostles would meddle with Government; and altho' I think the 13th *Rom.* which has been much urged for Arbitrary Power, and unlimited Submission to the worst of Rulers signifies no such thing, especially being Written in *Neros Quinquennium*, when his Reign was suitable to the Apostles Description of it, in that Chapter: Yet that, and many such Texts shew, that the Apostles thought not of any such Hierarchy of Divine Institution, as the High Party pretend to; it is not the Business of the Ministers of the Gospel to meddle with Government, other than Pastoral, at least till the Apostles shall sit on Thrones, judging the 12 Tribes of *Israel*, and when that will be, God only knows. But of this I am sure, that there have been many Heretical Councils, that the Councils of *Rome* held by *Gregory* the III. in the 8th Century, consisting of 903 Bishops, almost Thrice the Number of the Fathers at the Council of *Nice*; Decreed the Worshipping of Images, Excommunicated the Emperor *Leo*, and deprived him of his Imperial Dignity, for Opposing

Posing Images. And whereas the Councils of *Nice* in the 4th Century, appointed 3 Patriarchs, one in *Rome*, another in *Alexandria*, and the Third in *Antioch*, with Power to Convocate within their own Bounds, particular Councils for timely suppressing of Heresies, this was so far from suppressing them, that many of those Patriarchs were most Notorious Hereticks, and the great Promoters of Heresy, *Eulalius*, *Euphronius*, *Placitus*, *Stephanus*, *Leontius*, *Spado*, *Eudoxius*, all Patriarchs of *Antioch* were Arians in the very same Century. So was *Lucius* Patriarch of *Alexandria*. And tho' *Julius* Patriarch of *Rome*, and most of his Successors in that Age, were a Refuge to the Orthodox; yer, *Siricius* in that Age, forbad Marriage to Priests, and their affecting Supremacy, was very Visible. And *Liberius* one of them is given up by *Bellarmino* himself as an Arian, and these Pretences at last, issued in the *Papal-Empire*.

But yet, in short, I know no Reason why a Minister of the Gospel, may not be made by the Civil Government a Lord of Parliament; nor why, a Lord of Parliament may not become a Minister of the Gospel. It were no Disparagement to the Emperor, to be an Ambassador for Christ, 2 *Cor.* 5. 20. And I was pleased with a Story that I heard of, a certain Clergy-Man, on whom an Earldom descended, who Wrote himself Minister of
Jesus

Jesus Christ, and Earl of K. *He that receiveth them receiveth Christ, and he that receiveth Him, receiveth Him that sent Him.* I have the same Expectations with the Author of *the Case of the Regale*, that many of the Promises of the Glory of the Church, must be fulfilled in this World ; that there are Original, Fundamental and Divine Powers, with which Christ has invested His Church ; that there is a Discipline which Christ has left in his Church, and which is absolutely necessary, with which Princes cannot Dispense, and which they may not Over-rule ; that she has an Original Independance from all Kings and States, who ought to be Subject to her Discipline, if they Profess themselves Members of her ; that Censures are still in her Power, and that she cannot Recede from them ; and that they would still have their Effect upon all truly Conscientious, and restore the now well nigh lost Notions of a Church and Religion ; but then, all these things must be found in the Bible ; and Men may as well make an Act to Burn the Bible, *Pref. Pag. 23.* as set Up for Rights, Powers and Priviledges, *Jure Divino*, which are not to be found there.

He is certainly in the right *Pag. 25.* that nothing can be believed to be Religion by any People, but what they think to be Divine, and they can think nothing can be so, that

that is in the Power of Man to alter or Transverse. I look on every True Gospel Minister, as representing the Person of Jesus Christ, and Reverence Him as His Ambassador ; but I have his Instructions in my Hand, and he must not expect that I shew any Regard to his Demands, beyond those Instructions : Suppose a Treaty of Peace between the Emperor and the *Hungaeians* now in Arms, who Accept of the Terms offered them by His *Imperial* Majesty ; but, Prince *Eugene* would have Two or Three of his own Fancies complied with, or no Peace should be, would not the *Hungarians* think him very Impertinent and Saucy, would not the Emperor think Himself ill Served by him, and would not all the World think him stark Mad ? The Application is easie. And here Sir, I could particularly shew you, that *Anthropos* and his Wife did gradually Rob the Laity of their Reason, the Bible of their Senses, by what Degrees Priest-craft grew, and Christianity decayed, but I must not Enlarge, having been much longer on this Head than I designed. But, I cannot Omit to give you, a Copy of a Letter Written by Cardinal *Woolsey* to the *Pope* ; when we of the Laity began to shake our Ears, and look about Us as you may find it, *Ld. Herb. Hist.* H. VIII. No. 2.

And

And now Sir *Humphry*, what is there in all this that hinders ; but that you a High *Church-Man*, and I an *Occasional-Conformist*, or rather if you please, an *Occasional-Dissenter* are not of Opposite Principles, but of the same Perswasion in Matters of Religion? Is there any particular Part of Religion, in what I have Discourst under this Head, in which Consideration, you do not fully agree with me in all Respects. Sure you cannot still think either *English-Prelacy*, or *Scotch-Presbytery*, *Jure Divino*, tho' by the Civil Sanction, they be justified in the respective Kingdoms, where they are Established. T'is a wonderful Thing, considering, for how many Ages Prelacy prevailed in the World, and the many Forgeries of Pieces of Antiquities, and the *Indices Expurgatorie* that have been made, that there are so many Things to be said against *Jus Divinum* out of Antiquity ; and on the other side, 'tis wonderful, that if Presbyterian Government without a President Bishop had been *Jure Divino* that so Early, as the Year 140. it should be Decreed over all the World, to change it to Diocesan-Episcopacy, which the Presbyterians indeavour to Prove out of St. *Jerom* ; and that in no Age since, till of late, the *Jus Divinum* of it should be Discovered. And I believe, it may be proved, that the *Albegois* and *Vandois* Churches, which have been

been pure Churches from the Apostles Days ; have always allowed of President Bishops ; tho' not of Diocesans, being sole Pastors of a Diocess, *Jure Divino*. But, this Question is no matter of either Natural or Revealed Religion ; and therefore hinders me not, to Conclude, that you and I are not of Opposite Principles, but of one and the same Perswasion in Matters of Religion ; especially, since we are both Members also of the National Church, heartily Approve of the Laws of the Land, and cheerfully pay Obedience to them ; tho' both you and I, would be Glad to see them altered, so as to restore Discipline, to Establish the Church of *England* more firmly, to make a better Provision for the small Vicarages and Curacys ; to Unite our Differences and heal our Breaches, to Provide for Employing the Poor, to Suppress Vice and Immorality more Effectually, and to promote Christian Knowledge, both at Home and Abroad.

2. And having been too Prolix, tho' far from Impoverishing the Subject of the first Question ; I shall be short in my Answer to the other ; and as to the *Second*, Whether if the Occasional-Bill had past, it had secured the Government from such, who are not sincere Members of the National Church, nor heartily approve of the Laws of the Land, nor cheerfully pay Obedience to them ; but
are

are of Opposite Principles, and not of one and the same Perswasion in Matters of Religion.

I will only say, That 'tis plain, that altho' the Bill had passed, *Atheists, Deists, Socinians*, those that Value no Religion, nor any Church, if wise enough to avoid the late Act against Blasphemy, Adulterers, Common Swearers, Extortioners, and all those truly Scandalous *Occasional-Conformists*, whose Lives shew, that they neither heartily Approve of the Laws of God, or of the Land ; and neither chearfully nor otherwise, pay Obedience to them, would be Capable of Publick Offices and Employments, relating to the Government either in Countries or Corporations, notwithstanding that Bill, and would have been no way Affected by it ; a Person of Sober Life, that had been in 5 or 6 Years, 5 or 600 Times at Church, and frequently received the Sacrament according to the Usage of the Church of *England*, might have been removed out of an Office, tho' he had also all that while, laboured in doing Service to the Church, as by Law Establish'd, which will be of Everlasting Advantage to it ; and a Person of a Profligate Life, who had Publickly owned, that he had not been at Church for as many Years, might be Capable of a *Wh. St—f.* notwithstanding that Act ; but this is so Clear, That it needs no Proof, as to
so

So much of this Question, as relates to Religion; and if you intend any other Laws, the *Defacto* Men, such as believe the *Jus Divinum* of Absolute Monarchy, that take the Oaths to Her Majesty as an Ass eats Thistles, that neither heartily Approve of the Laws of the Land, abjuring the pretended *James* the III. and Establishing Her Majesty's Throne, and the Protestant Succession, nor the Law for Toleration, nor chearfully pay Obedience to them, would be all unaffected by this Bill; surely the Promoters of it, thought there was no Sin, but going to a Protestant Meeting, as one of the Characters in *Timon* of *Athens* thought there was no Sin but Murder.

Thirdly, Whether the Administration of Publick Affairs may not be in the Hands of Persons who are not of one and the same Perswasion in Matters of Religion, nay, of Men of opposite Principles, without Confusion or tearing the Government in pieces between them, and whether they may not, notwithstanding, draw together the same way for the Publick Good. Now certainly, *Calvinists* and *Arminians*, *High-Church* and *Low-Church*, *Sherlockians* and *Southians*, such as take the Articles of the Church to be Articles of Faith, and such as take them only to be Articles of Peace; such as are for the *Occasional-Bill*, and such as are not, such as hold the *Pope* to be *Antichrist*, and such as do not,

not, are not of one and the same Perswasion in Matters of Religion, but of opposite Principles; and yet Sir *Humphrey*, you will not deny, that they may be all employ'd without Confusion or tearing the Government in pieces between them; and may notwithstanding draw together the same way, for the Publick Good: But the truth is this, 'Mixing of Heaven & Earth together, as his Grace the Lord Arch-bishop of *York* expresses it, 'When Men for difference of Opinion, about the Methods of the publick Conduct, break out into Parties and Factions, sacrifice the Peace of the Kingdom to their own private Resentments, and mingle Heaven and Earth for the supporting of a Side. 'Tis this which tears the Government in pieces. It were indeed desirable, that all the Subjects of *England* were good Christians, for the sake of the Publick and of their own Souls; for that Christianity gives the best Rules of Morality, and the Name of Jesus Christ is the only Name under Heaven, given among Men, whereby they can be Saved: Yet Faith is the Gift of God, and Men may be of great Use in this World, who may be very unhappy in the next.

It is a Notion long since exploded, That Dominion is founded in Grace: and Honestly, Honour, Skill, and Integrity, may consist

Queens Coronation Sermon, p. 24.

with a mistaken Belief as to revealed Religion; and in this respect no Religion but the Popish, or the High-Church Party in *England*, or the High-Kirk Party or Cameronians in *Scotland*, can make a Man otherwise honest to tear the Government in pieces. Indeed Popery is inconsistent with Allegiance to all Protestant Kings and States: For as *Antonius de Dominis* Arch-bishop of *Spolato* acknowledged above 80 years ago, The Church under the Bishop of *Rome* is no more a Church but a human Government under the Monarchy of the Pope, which is wholly Temporal. And this Assertion of his may be easily justified out of the *Lateran* and other Councils, and their most celebrated Writers. So *Thomas Aquinas* tells us, That the Pope is as much above Bishops as Bishops are above Kings and Princes; that the Secular Power is subjected to the Spiritual, as the Body to the Soul; and that therefore 'tis no Usurpation when a Prelate meddles with Temporal Matters. So *Bonaventure*, his Contemporary, about the Year 1274 affirms, That the Pope may depose Princes; and this after *Edwardus Salburgensis*, in his Oration to the Diet at *Ratisbon* about the Year 1248, had thus express'd himself: "There are now 175 Years clasps'd since *Gregory* the 7th laid the Foundations of an Empire, under the shew of Religion, which
' in

“ in the same Oration he calls the Empire of
 “ Antichrist. But this is a matter so plain,
 that it cannot be denied by any learned Pro-
 testant; and I wish that none who bear the
 Protestant Name were of the Mind of *Sal-*
mero, who teaches, that as well the Priestly
 as the Kingly Power is placed in the Pastors
 of the Church, that so Christ may reign
 for ever: For 'tis not long since the
 Judges of *England* were solemnly told in a
 Sermon, that *St. Paul* was a mix'd Person.
 Alas these, and such as these are the Princi-
 ples which work Confusion, and tear the
 Government in pieces; whether they get
 into the Heads of Prelatists or Presbyterians,
 or of Men of any other denomination: But
 altho' the Christian Profession with a suit-
 able Conversation, ought to be look't upon
 as an excellent Qualification for an Employ-
 ment, where the Person has other Qualifica-
 tions proper for such an Employment, and
 such a Man is certainly preferable to another
 of equal Skill, who either makes no Pro-
 fession of Religion, or lives not according
 to his Profession: Yet the antient *Roman*
 Honesty with the *Roman* Courage, Loyalty,
 and Love to his Country, and largeness of
 Soul may render a Man more fit for an Im-
 ployment than a Selfish, Persecuting, Cow-
 ardly, Arbitrary, narrow Soul Fellow, that
 loves none but his own Party, tho' he be-
 lieved

lieved his Creed never so firmly, and roar'd for the Church never so boisterously; and much more if all the noise he makes be for humane Inventions and Ceremonies. The Priests are now competently ashamed of the pretended *Jus Divinum* of absolute Monarchy, and when they have been scouted out of all their Pretences under all Forms, to any *Jus Divinum*, not to be found in the Scriptures: Then, and not till then will the Princes and States of Christendom be secure and quiet.

The proof hereof would be too prolix, but I can't forbear to present you with a small sample. The Pope in the 13th Century sent the Christian Princes a Pilgrimage to recover the *Holy Land*, which was in truth only to take an Opportunity to usurp upon their Rights in their Absence, and to set up his pretended *Jus Divinum* to be Monarch of the World. Thus after *Gregory* the 9th had by Excommunication forc'd the Emperor *Frederick the Second* to an Expedition into the *Holy Land*, he invaded *Naples*, and other parts of the Emperor's Dominions, and stirred up *Henry*, the Emperor's Son to Rebellion, and called a Council to depose him: Nor would he make Peace with him, tho' he sued to the Pope for it; and tho' the *Tartars* carried all before them, the Emperor could not obtain Liberty to assist the Christians, but was forc'd to fight it out with

with the Pope, till the Anti-Christian Mon-
ster having the worst on't broke his Heart.
Some time after Pope *Innocent* the 4th blessed
the *French King Lewis* about the Year 1248,
and sent him on the same Errand; but ga-
thered a Council at *Lyons* against *Frederick*,
and thereby hindred him from assisting
Lewis, who sought to make Peace between
the Emperor and the Pope, that he might be
assisted; but the barbarous Pope, and his
pretended *Jus Divinum*, left the poor King
and his two Brothers Captives to the *Sara-
cens*, and the whole Christian Army to be
cut off. Some time after Pope *Gregory* the
10th engaged the Emperor *Rodolph* to send
an Army into *Asia*, and after the Ruin of
that Army, and the Captivity of the Prince
of *Meckleburg* who commanded it, being the
7th Army in this Century that was sent on
the Pope's Errand: It happen'd that *Cassia-
nus* Prince of *Tartary*, turned Christian, and
conquered *Syria* from the *Saracens*, and left
Governors in it with express Orders, that
they should enter into a Confederacy with
the Christian Princes of the *West*: But Pope
Boniface the Eighth, to whom this Offer was
made, was so busy in maintaining his pre-
tended *Jus Divinum*, against the *French
King Philip*, whom he Excommunicated and
his Posterity to the Fourth Generation, that
he wholly slighted this Offer, which occasi-

oned the loss of *Syria*, made *Capeacus* who governed in *Damascus* for *Cassianus*, to revolt to the Soldan of *Egypt*, and gave occasion to the rise of the *Ottoman* Empire in the beginning of the next Age.

Alas, Sir, were there no Princes in the Seventeenth Century, ruined by Contests about those *Jus Divinums*? I pray God the Eighteenth Century may afford no instances of any Prince undone by believing the *Jus Divinum* of Priestcraft. These things considered, it is not strange that the National Synod or Council of *Gap*, *Anno* 1604, just 100 Years ago, for the Reasons in their Acts mentioned; and among others, for that the Bishop of *Rome*, with relation to Civil Affairs, tramples on the lawful Authority of Magistrates, giving, taking away, transferring Kingdoms; thus resolve, “We
 “ Believe and Assert, that he is the true and
 “ proper Antichrist, the Son of Perdition,
 “ foretold in the Word of God, the Purple
 “ Whore that sits on the Seven Mountains in
 “ the Great City, that has obtained Domini-
 “ on over the Kings of the Earth, and we
 “ wait till God (as he hath promis’d, and
 “ already begun to do) shall break and con-
 “ quer him by the Spirit of his Mouth, and
 “ destroy him utterly by the brightness of
 “ his Coming. But we are assured by a
 more

more infallible Authority, that the Kings of the Earth shall hate the Whore and make her Desolate and Naked, and eat her Flesh, and burn her with Fire. The Kings, and not the Priests are to work this Reformation; and therefore tho' they had given their Power, Strength, and Kingdom to the Beast, which the Kings of the Earth never gave to any but the Pope and his Church; yet by re-assuming their respective Rights, and asserting their just Supremacy, God will some time or other utterly root out Priestcraft; the Kingdoms of this World must become the Kingdoms of the Lord and of his Christ; not by turning Kingdoms into Churches, and Kings into Priests, or setting up *Imperium in Imperio*. Our Saviour at first indeed appeared to St. *John* in the Habit of a Priest, and his Sword went out of his Mouth, a plain Representation how his Gospel should at first prevail: But after that *Anthropos* and *Ecclesia* had set up Antichrist, and the Kings of the Earth had been a long time committing Fornication with the Great Whore, and the inhabitants of the Earth had been made drunk with the Wine of her Fornication, when *Babylon* is to fall; when the

Rev. 17. 12, 16.

Verse 13.

Revel. 11. 15.

Revel. 18. 3.

80 *Catholicism without Popery.*

Marriage of the Lamb is come, and his Wife
 hath made her self ready, and
Revel. 19. 11. the Heavens open for the utter
 destruction of the Beast and
 false Prophet, he then appears as a General
 in the Head of an Army ; and tho' the Sword
 still comes out of his Mouth,
Verse 15. and his Name is called the *Word*
Verse 13. of God, that we may be sure to
 know Him, and the true means
 of Reformation ; yet his Name written on
 his Vesture and on his Thigh,
Verse 16. is not Bishop of Bishops, or
 chief Priest of Priests ; but
 King of Kings, and Lord of Lords, that we
 may know also who they are, whom He
 will use as Instruments of Reformation.
 And I dare appeal to the Reason of Man-
 kind, whether it does not agree with this
 Prophecy, that the Civil Powers must inter-
 pose, or the Priests will be quarrelling about
 their pretended *Jus Divinum*, and tearing
 Christendom to pieces till the Day of Judg-
 ment.

And here I rid my hands of all the lament-
 able Stories, that the abovementioned *Woolf*
 tells of the Presbyterian Tyranny in *Scotland* ;
 I have not one word to say for it, if it be
 true which he relates, and others deny ; I
 hope the Civil Power will keep them in Or-
 der, as well as his Party in *England*. The Apo-
 logetick

logetick Declaration annex'd to that Discourse, says, That they cannot own Princess *Ann* as their lawful chosen covenanted Princess, such as they ought to have, nor can they have any Prince or Princess but a Covenanted one. Why, says another Party, no Prince or Princess, without they maintain the *Jus Divinum* of Absolute Monarchy, and maintain the *Jus Divinum* of Prelacy; is not this fine work Sir *Humphrey*, and has not our most Religious and most excellent Queen, (whom may the everlasting Arms support to the Age of her Predecessor Queen *Elizabeth* at least, and with greater Glory & Happiness) a fine time of it amongst them; for my part I most heartily wish, that now Re-assumptions are in fashion, all Princes and States in Christendom would enter into a solemn League and Covenant, to re-assume the just Rights of the Civil Power, and to hold the Noses of all the Priests in *Christendom* to the Bible, and to give them all the Honour and Respect, Authority and Maintenance which is their due; as the Stewards of the Mysteries of God, and as the Ambassadors of Christ, and to continue or derive to them by express Laws; all such share of the Civil Power, as the Wisdom of the Legislature shall see convenient in all Places, and that all we Laymen, as they call us, would enter into the same solemn League and Covenant, to support

support the Queen and all other Sovereigns therein, that so the Christian World may be quiet, then the Priests may enjoy the Blessing of our Saviour's Presence, which is annex'd to their teaching all things whatsoever he has commanded, and we may have the Benefit of being so taught, otherwise many a good Christian will be ready to say with poor *Melancton*, at his Death: I desire to depart out of this Life for two Causes, that I may enjoy the desired sight of the Son of God, and the Church Triumphant, and that I may be delivered from the most barbarous and implacable hatred of Divines, and to believe that *Eneas Sylvius* was more infallible when he pronounc'd, That all the Evil in the World either arose from Ecclesiastical Persons, or had been perpetrated by them, than he was afterwards, when about the Year 1458, he became Pope *Pius the Second*.

Omne malum in Mundo aut exortum aviris Ecclesiasticis aut ab illis patratum.

Those therefore who are Papists, or who desire a Reunion with Popery, and those that have got the same Principles, tho' in an Aristocratical or Democratical form, are dangerous to the Civil Government; but what is this to most of the English Dissenters, and to all the *Occasional-Conformists*, who look not Abroad for any Sovereign of any sort Ecclesia-

Ecclesiastical or Temporal, but Acknowledge Her Majesty to be Rightful and Lawful Queen, who rejoice in the Laws Establishing the Protestant Succession, and have no Interest to serve by Embroiling the Government.

Fourthly, Whether it is fit that the Corporation and Test Acts should be enforced or Repealed.

Now as to so much of this Question, as relates to the Test Act, I shall choose to refer you to the Plea annexed to this Discourse, No. 1. only adding, that since the Writing thereof, your Oracle in the same Place, where he Advises to the late Bill against *Occasional-Conformity*, seems to give up the Point, as to that Part of the Test, that enjoins the actual Receiving of the Lords Supper, *for Case of the Regale*, Pag. 179. He finds Faults with Bribing Men to Prophane the Holy Sacrament for an Office, that an Action should be against the Minister, who should refuse it to them, tho' he Knows, Sees, and Hears them in their Conversations and Principles to be never so much Unqualified.

And as to the Corporation Act, 'tis plain, that there have been vast Alterations made in the Constitution of the Government, both Ecclesiastical and Civil, since the making of that Act, which may justly Occasion a Review

niew of that Act, without any Danger to the Government ; especially, if made by such Persons, as Her most Excellent Majesty shall Commissionate for that Purpose ; and in hope of living to see such an Act of Parliament, as I have before mentioned ; and such a Commission, I will say no more on that Subject.

And now methinks, the Fifth Question is sufficiently considered already, that Part of It, which relates to the Practice of other wise Nations, has been Effectually answered by other Hands, in the Examples of most Wise Nations, Heathen and Christian ; and I don't find any Reply is offered, except a dry Discourse just come to Hand at the Writing of these Lines. Indeed Sir *Humphry*, I was comforting my Self with the thoughts of Subscribing your humble Servant, when I was Interrupted by the Noise of one *J—S.* who seems to be *John at Style*, in whose Name we Lawyers use to put Cases, from whom I expected some mighty Matter, for Peace and Union are Excellent Things : But alas, 'tis a poor Creature, and I shall consider him in a few Words. All the Christian Acts of Moderation in other Countries, he takes to be Acts of Necessity, not of Choice. He seems to think, that there are no Laws in *England*, but those of Uniformity, and the Corporation and Test Acts

Acts, or otherwise he shamefully belies the Dissenters; for, no Men are more fond of the other Laws of *England*, made for the Security of the Establish'd Government. 'Tis a mighty Discovery that he has made, that the *Dissenters* would Repeal those Laws. Surely, no Man ever doubted it so far as concerns good Protestants, tho' it would be in Effect not a Repealing, but rectifying those Laws. He has confirm'd my Observation, that there is a strange Byass on a certain Party of Men towards Popish and French Presidents, or surely he would not have troubled the Reader with the Presidents of *Portugal*, *Spain*, *Italy*, *France*, any more than of *Muscovy*, *Turkey*, *Persia* or *China*: And for *Holland*, they are a Wiser People, than to Exclude those that Communicate with their National Church, because they believe their Creed, and Communicate also with other Protestants. 'Tis no wonder, if Men that pretend to Infallibility, and take the whole Web of Priestcraft to be as Sacred as our Saviours Seamless-Coat, should Establish an Inquisition; but that Men, that pretend to no Infallibility, but have rejected 19 Parts in 20, should be setting up an Inquisition to secure the Fag-end of Priestcraft, from being torn off from Christianity, this is wonderful,

Peace and Union, Pag. 4.

ful ; especially, when Constant
Page 10. Conformity, which as the Party
 would impose it, is Schismatical
 Separation from the Catholick Church, is
 put on the same Foot with the Oaths of Alle-
 giance and Abjuration. I hope that I have
 shewed that Author another way to Peace
 and Union, than by Bribing Men by Offices
 to be Separalists ; there needs no going over
 of the Church to the Dissenters, or the Dis-
 senters to the Church ; but if both will go
 over to the Bible it would be well, and
Christendom in a little while would go over
 with them. Let him take his Swing against
 all Parties, that would undermine our Consti-
 tution ; but the things he and his Party are
 so fond of, are rather our Excrements, than
 our Constitution ; and if only one

Page 16. thing is to be done at once, let me
 Advise the Party to take Care of a
 Commandment, an Article of the Creed, or
 a Petition of the Lords Prayer, and put an
 incapacity on those that trangress, let God
 be first served ; at least, before a Humane
 Ceremony, or an Addition to our Saviours
 Institutions ; and as to his Controversy with
D'foe. I am not at all concerned whether
 your Offender, or your Defender are against
Occasional-Conformity upon the same, or dif-
 ferent Principles. I hope the Precedent
 Sheets give a quite different Account of, and
 Defend

defend that Practice from the misrepresentations of them both.

But least the word *Excrement* should offend you, I think fit to acquaint you, that I have it from that great Man & eminent Churchman, Dr. *Henry Moor*, who among his Remains (which I have seen written with his own Hand) has this Passage, "That that
" which is good indeed should be generally
" relished by the World is as unlikely as that
" dead Men in their Graves should call out
" for Drink; but when Goodness is revived
" in the World, that which now goes for
" Food and Delicacy shall then be left as
" Dung and Excrement. I hope, Sir *Humphry*, that Goodness is reviving in the World, and I know that Sir *Humphry Mackworth* has his Heart and Hands engaged in its Resurrection; and you know that there are *Occasional Conformists*, who join intirely with you therein. I was heartily sorry to find your Name to a Discourse which signifies to me, that you take that for Food and Delicacy, which I think deserves the other Name. But there is another Passage among those Remains in these words, "There is a Natural kind of Religiousness, which is but
" the Stamp or Character of this or the other Man's disposition, some are given naturally to the magnificence of outward
" Ceremonies; others do attend the inward

“ ward motions of their Mind, and think
 “ at ever moving of the Water, a good An-
 “ gel at least, if not God himself is there.
 “ But few Men are aware of their own
 “ natural Temper or Genius; but let every
 “ one be assured, that wherever Humility,
 “ Upright-dealing, and Charity are want-
 “ ing, both *Ceremony and Inspiration* are but
 “ a ridiculous piece of Gullery. Humility

assures me, that the Oracles of God teach
 the true Terms of Christian Union; to
 walk humbly with our God,
Mic. 6. 8. is what the Prophet long since
 pronounc'd to be good, and

what God required. Upright dealing teach-
 es me publickly to my own Principles, for
 which for some Years past I have been almost
 daily reproach'd; and I thank God my Char-
 ity extends to the utmost limits of that Pro-

mise, *The Earth shall be full of the*
Isaiah 11. 9. *Knowledge of the Glory of the Lord*
Heb. 2. 14. *as the Waters cover the Sea.* Oh

Luke 2. 14. Sir Humphrey, consider of Peace
 on Earth, as well as at Home. Not

what will secure your Party, but what will
 unite the Christian World; who all agree,
 that the Scriptures are the Word of God,
 endeavour to render the Church of England
 a means of this glorious Peace, and you
 will for ever oblige

Your most, &c.

N. 2.

N^o. 2. *Woolsey's Letter.*

I*T is not concealed from your Holiness, what are the various Effects of the new Invention of Printing, that thereby Books and Learning are introduced and restored ; so that they have given rise to innumerable Sects and Schisms which daily break out in the Christian World ; especially in Germany, where Men now begin to call into doubt the present Faith and Pleasure of the Church, and to bring under Examination, how far the Roman Faith at this day differs from the Primitive and Apostolical Institution. From whence (which is greatly to be lamented) it comes to pass, that Lay-men, and the Dregs of the People are incited to read the Scriptures in the Vulgar Tongue : Which great Mischiefs, if they be tolerated, not only greater will follow, but it will come to pass, that the Vulgar will at length be brought to believe, that there is no such great need or use of the Clergy ; for if once there comes into the Minds of Men this Perswasion and Opinion, that they can find a way for themselves to God in their own Mother Tongue ; which will enter Heaven as well as if it were in Latin, plainly all Authority of the Mass, and the whole Ecclesiastical Order will be ruin'd, Pag. 73.*

No. 2. Hooper's Lecture.

It is well known that the human mind is a very complex and intricate system, and that the various faculties of the mind are interwoven together in a most harmonious and beautiful manner. The mind is not a mere passive organ, but a powerful and active one, capable of receiving and processing information from the external world, and of producing a corresponding response. The mind is also capable of creating its own world of ideas and images, and of communicating these to other minds. The mind is the source of all human knowledge and action, and it is the duty of every individual to cultivate and improve it to the best of his or her ability.

The mind is a very complex and intricate system, and it is the duty of every individual to cultivate and improve it to the best of his or her ability. The mind is the source of all human knowledge and action, and it is the duty of every individual to cultivate and improve it to the best of his or her ability. The mind is a very complex and intricate system, and it is the duty of every individual to cultivate and improve it to the best of his or her ability.

A
P L E A
FOR THE
Holy Sacrament :

Being an Attempt to Rescue it
from some late Prophanations in Civil
Matters.

I N A
L E T T E R
T O A
Member of Parliament.

By a Lay-Man.

Licensed March 25, 1689.

James Fraser.

F. L. E. A.

Holy Sacrament

Being an Account of the
from the late (and now in the)
Miser

IN

LETTER

TO

Members of the Church

BY A FRIEND

1832

1832

A
P L E A
FOR THE
HOLY SACRAMENT.

March 20. 1683.

S I R,

IT hath been one of the most successful
Stratagems of the Apostate Prince of
Darkness, to ruin Mens Souls by those
very means which were ordained for their
Salvation ; and this Policy of his appears
in no Instance more evident than in the Me-
thods he has taken to make the Eucharist a
means of Destruction ; while by unworthi-
ly Receiving, Men Eat and Drink
Damnation to themselves. 1 Cor. 11 29.

Hence his faithful Servants, the Authors of that Mystery of Iniquity, Popery, have made Transubstantiation a Test of their Catholicism, burning and damning Men for being Men; that is, for using their Sense and Reason. With one hand robbing us of the Holy Sacrament and its proper uses; and with the other presenting us with a piece of Pageantry, and requiring our Adoration of a senseless Idol.

The Sacrament of the Lord's Supper was instituted by our Blessed Saviour, in Remembrance of Himself, and as a Bond of Union among his Followers. 'Tis the peculiar Right of such, who by sound Faith, well digested Knowledge and some Experience of the Comforts and Pleasures that result from a good Conscience, and Holy Conversation, are made to long for further Degrees of Conformity to the Will of God, clearer manifestations of the Divine Love, and more evident signs of the Souls recovery from its fallen State.

The Motives to come to it ought to be from within, or else from above, and not from beneath; and the things to be obtained by it ought to be increase of Spiritual Blessings, and not of outward Emoluments.

Blessed

Blessed is that Nation where the Government can find Men (otherwise fitted for Publick Employments) whose use of this Sacrament appears by their Conversations, to proceed from such Principles: And surely he who loves the Commemoration of the Prince of the Kings of the Earth, in this way of his own Institution, has an excellent Qualification to recommend him to those Vice-gerents of that Prince, who desire and design to promote his Interest. *Revel. 1. 5.*

But, Sir, to give a plain Answer to your Question, I am of Opinion,

That it is at least inconvenient to impose the Sacrament of the Lord's Supper on every Man that executes an Office in Publick Administrations, and that among others for these Reasons,

1. The Ordinance was instituted to other ends; and I know not when the Warrant was signed by our Saviour, to use it to such a purpose: 'Tis his great Seal, and ought not to be put to any Commissions but his own.

2. No Man who is fit for it, needs a Law to bring him to it. All the Soldiers of the Captain of our Salvation are Voluntiers; and on the contrary it is certain, that he that needs a Law to bring him to it, is not fit for it.

3. If this Test be establish'd, it is the Duty of all Men in their respective Places to keep from Offices; all that are guilty of Swearing, Whoring, Drinking, and the other parts of a profane Life, which are obvious to common Observation; for those things evidently unfit Men to receive the Sacrament. And if the Government should permit no Man to be in any Office that drinks to excess, or mispends his time in Tipling, that uses to swear in common Discourse, or whose Life otherwise appears vicious, what multitudes of Places would be empty, which are now well filled for the Publick Interest? And yet what Cruelty would it be to any vicious Man, to put him under a Necessity of profaning the Sacrament, by putting him into Office: For it is most certain, that not only every Man that lives in the practice of any known Vice, but every Man that lives not in a daily endeavour to perform his Covenant made in Baptism with the most Blessed Trinity,

Trinity, ought to keep far off from the Sacred Table.

I know it is objected, that all Men ought to be fit for the Sacrament, and that it will tend much to a good Life, that they be under a Necessity to receive it. But let Experience speak; Mens Stomachs have scarce yet digested the Sacraments, which they have prophaned for some Years past, to keep their Places. Men have taken the Sacrament and betrayed their Country, and ruined their honest Neighbours: Taken the Sacrament and introduced Popery: Taken the Sacrament and murdered Men by colour of Law: And who is there (of a Subject) among the Authors of the Grievances of the Nation, that took not the Sacrament to enable him so to be: Not to mention Persons of a better Rank, how many Vintners, Ale-house-keepers, and others of like Profession, have purchased their Licences at the Hazard of their Souls? And I dare appeal to all Men, to whom these Presents shall come, whether within their Knowledge any Reformation has been wrought thereby. Five hundred have refused it for Conscience sake, for one prophane Person that has scrupled it. And who, and where is he whose Life hath been reformed by being under this Necessity.

But

But if the universal Depravity of Mens Manners be compared with the universal Attendance that was paid of late at the Communion Table ; what dreadful Prospect is presented thereby to any considering Mind ?

If of the *Corinthians* who received unworthily, many were Sick and *Weak*, and some were punished with Death : What Desolations would Divine Vengeance make in *England*, should the same Measure be meted out to us. But

Fifthly, The Kingdom of our Lord Christ, is not of this World, at least not before the time of the Restitution of all

Things : And altho' the good Christian must necessarily be a good Subject ; yet a Man, whose fitness to receive the Sacrament is known to God, his own Conscience, and to all good Men, may be very unfit for an Office in the State, and he may be exceedingly fit for a Publick Employment, whose unfitness to receive the Sacrament is as obvious.

It is an Opinion in this sence justly exploded, That Dominion is founded in Grace ; for God has given the Earth to those Children of Men whom he designs not for Heaven.

And those Children of this World who are wiser in their Generation than the Children of Light,

are

John 18. 36.

Acts 3. 21.

Psal. 115. 16.

Luke 16. 8.

are by reason of that Wisdom, fit to be employed therein.

6. The Generations to come shall call them Blessed, who instead of forcing Men to the Sacrament, use all Means divinely Instituted to make them fit for it. The Primitive Bishops kept Men *Catechumens* for a long time, and admitted none to the Sacraments till they were approved and practical Christians. And if the Inhabitants, and especially the Children of *England* were every where made *Catechumens* by Publick Authority, the next Generation may probably fill all Publick Employments with Men, who would approach the Sacrament both to the Publick Advantage and their own: For the Appearances of Divine Providence in the World are now conspicuous, and at all times (but especially in those Days wherein God is pleased more eminently to take to himself his great Power and Reign) good Men are Publick Blessings, Ten Righteous had saved *Sodom* at such a Day. *Laban's* Flock increased under *Jacob's*, and *Potiphar's* Affairs were best under *Joseph's* Care: But till the Manners of Men are greatly altered, nothing should be avoided more carefully

Rev. I. 17.

Gen. 18, 32.

Gen. 30, 27.

Gen. 39, 3.

carefully for the Publick Interest, than ill
Mens coming to the Sacrament, least not
only the Persons of Men, but the Publick
should suffer under the Divine

Jon. 1. 12. Displeasure. One *Jonah* may en-
Gen. 19. 21. danger a Ship; and one righteous
Lot may secure a Town.

7. I must confess it is difficult to me to
find out any plausible Reason for this De-
vice; sure it is not worth a while to make
such a Test to secure a disputable Posture,
or to tempt all Hypocrites into the Church;
for 'tis Ten to One, that he that comes to
the Sacrament because he cannot have an
Employment without it, is an Hypocrite:
And it is as many to one, but the Protestant
that loses an Office, because he cannot *so*
receive the Sacrament, is an honest Man, is
a true and useful Subject.

8. It cannot be an equivalent to the
aforesaid Dangers, that hereby some Papists
may be kept from Employments; for he is
greatly mistaken, that believes the Sacrament
to be the strength of the Test. Transub-
stantiation is the thing which the Papists
cannot renounce, (for Men are fond of
Gods of their own making) but he may
well communicate with the Church, as by
the

the Examples of the late King *Charles the Second*, *Obadiah Walker*, and others, is plainly evinced : And the Reason is as plain as the Fact ; for he either believes, that we have no Gospel Priests, and takes the Bread and the Wine as common Food : Or if he allows our Priests Power to consecrate, he may adore the Bread very conveniently upon his Knees.

9. Besides, Papists in disguise are no ways dreadful, when they have no Protection or Favour from Court. They have been happily discovered in the short time of Father *Peter's* Ministry, and must never expect to live unknown or unhated in *England* any more ; so that upon the whole matter the sum of what I have offered is this

That to make the Sacrament a Test for Civil Offices, is unsuitable to the Institution, Nature, and Ends of the Sacrament, dangerous to the Government, and to the Souls of Men, grounded on no solid Reason, of use only to exclude good Subjects, and wholly insufficient to promote the true Interest of *England*, which is by all means consistent with Reason and Justice to promote Union among Protestants, and to exclude Popery for ever.

I am sensible, that I have not improved this Subject, the Bounds of a Letter allow me only to hint at things; but if you please to object in your Answer against the Arguments here advanced, you will oblige me: For I am a hearty Lover of the Blessed Sacrament, a well-wisher to *England*, easily and willingly vanquished by Reason, a zealous seeker of Truth, an expecter, as well as desirer of Peace among all true Christians, and

Your Humble Servant.

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